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No. *60*



Hundred Merry Tales :

THE EARLIEST ENGLISH FEST-BOOK.

NOW FIRST REPRODUCED IN PHOTO-LITHOGRAPHY
FROM THE UNIQUE COPY
OF 1526

IN THE ROYAL LIBRARY AT GÖTTINGEN.

*WITH AN INTRODUCTION, NOTES, AND
GLOSSARIAL INDEX*

BY

W. CAREW HAZLITT.

LONDON :
J. W. FARVIS & SON,
28, KING WILLIAM STREET, STRAND.
1887.

EDITOR'S PREFACE.

THERE may be some, who will attach value and interest to the singular old volume, now first reproduced in exact imitation of the original, on account of the casual mention of it by Shakespear in one of his plays; but I hope and think that many more will welcome its appearance on another and higher ground, and will become of opinion that, where a solitary copy of such a relic as the earliest jest-book in the national tongue of England is only to be found in a foreign repository, and is liable to destruction at any moment, the survival, not of its mere substance alone, but of its very identity, in the shape of a facsimile, is one of those minor duties, which we owe to succeeding generations.

In the good former days, a gentleman who did his friends and the public the favour of reprinting a curious old book, was regarded as a sort of benefactor by a few who knew a little about the matter, and by the greater number, who knew nothing, he was considered a person of elegant tastes and of liberal disposition; for he usually engaged in the speculation on his own responsibility. The case is now altogether altered, and any one who proposes to give to the world a new edition of an old book or tract, is in peril of being received as a Frenchman receives the news of his third child, unless he can make out a pretty strong plea for his proceeding. He must bring his justification in his hand. The burden of proof is upon him.

In the present instance, the enterprise on which the Editor has entered, is one which seems, at first sight, not to be without its element of superfluity, for in 1866 the book which is now in question was brought out under the care of Dr. Herman Oesterley from the same copy which I employ.¹

But I believe that I hold, notwithstanding, a very fair brief for my clients; for it was considered that the *Hundred Merry Tales* had so many claims to special consideration:—as being the most ancient book of its kind in the English language; as existing only in a complete state in a single copy preserved in a Continental library; and as the volume, out of which, in *Much Ado about Nothing*, 1600, Beatrice tells us she had been charged with stealing all her good wit. So the great poet makes her say, at least; but the accusation was, so far as we can judge, an unfair one, and between the wit of the book and that of the lady there is little in common.

When the present editor republished the work as one of a collection more than twenty years ago, he had access only to the text of Singer; he had, at a later period, an opportunity of collating it with the original, at that time in the possession of Mr. Halliwell-Phillips; but the copy, as it is tolerably well-known, had been made up from an assortment of mutilated leaves, and presented a considerable number of *lacunæ*, including entire tales, so that, until the Göttingen copy occurred, we had in fact no means of studying this, in every sense, unique publication in its full integrity.

But the Göttingen copy and that included in *Old English Jest Books*, 1864, belonged to different impressions, and the former contains matter, which never formed part of the latter. Some items were left out to make room for others which were deemed fresher and more attractive; and the entire arrangement was altered. The edition of 1526 includes four tales, which are not in that without date, but omits three found in the latter.

The articles special to the present issue are the second,

¹ Shakespeare's Jest Book. A Hundred Mery Talys, from the only perfect copy known. Edited, with Introduction and Notes, by Dr. Herman Oesterley, London, 1866, 12mo, pp. 160 + XX.

ninth, ninety-first, and ninety-eighth stories. It does not give Numbers 97, 99, and 100 of the other issue, which I annex in an Appendix, all being unhappily defective. There appears more than one error in the numeration of the calendar or table; for there is no Number 42 in it, although a title, which should have been so registered, intervenes between 41 and 43; while, again, there is no 98 either in the Table or the text. These irregularities are of course of perpetual occurrence in the literary and typographical work of the period.

The Göttingen copy of 1526 consists of twenty-eight leaves in small folio, precisely answering to the present reproduction. It is stated by Dr. Oesterley that, according to an entry in the books of the Library, the volume was purchased in December, 1767, at an auction in Lüneburg, but that no clue could be discovered to its antecedents.

Dr. Oesterley puts forward a somewhat elaborate argument in favour of the priority of the impression first edited by himself in 1866, over the undated copy brought to light by Conybeare, and printed by Singer¹ and the present writer.² I shall subjoin what the learned gentleman advances:—

“The question, which of the two copies recovered up to the present moment is the original and older edition (and there is very little hope of ever discovering a third copy), will be very difficult to prove to an absolute certainty. By the want of any authentic indication, the inquiry is thrown back on a mere circumstantial proof; but I think the reasons to be given hereafter will be strong enough to produce a firm conviction of the priority of our original.

The first argument in favour of the edition of 1526 is founded on the selection and disposition of the tales. When a reprint of a collection of a hundred tales like the one in question is being prepared, and the removing of four stories seems desirable, it is unlikely enough, that the three or four last pieces should be cast off; but it is much more unlikely that the number required to complete a hundred should be inserted in entirely chance places. This, however, would have been the case in the Nos. 2, 7, 91 and 98 of our edition, if it had been a revision of the undated copy. On the other hand, it is quite natural simply to throw out the tales considered as unserviceable (which, as before mentioned, would hardly be placed together, but be scattered throughout the work), and to subjoin the additions at the end. This has been the case, if the undated edition is the result of a revision: Nos. 2, 7, 91 and 98

¹ Shakespeare Jest Book, 1814, 12mo.

² Shakespeare Jest Books, 1864, 12mo, 3 vols.

of the original edition have been suppressed, and in their stead Nos. 97 to 100 of the later impression are added. I must say, that this mode of revision, in a work where the disposition of the matter is entirely arbitrary, seems to me more natural than even putting the new stories in the place of the old ones. The substance of the tales in discussion can be of no moment for the question, for indeed the one is about as insipid as the other, and moreover, the taste of our ancestors in regard to jests and popular tales was so very different from ours, that it is next to impossible at present to decide which of them might be considered more palatable to the public at that time.

The transposition of a single tale to another place¹ can, of course, be no conclusive argument either for one view or the other, whereas the want of the morals in the undated copy is of consequence, if it really be found in the original and not be produced by a defect, which is not quite evident in Mr. Hazlitt's reprint. As our copy contains twenty-eight leaves and the undated one only twenty-four, therefore the arrangement of the type in each must have been quite different; the absence of these morals might have arisen from a desire of saving space, and thus furnish a new evidence for the priority of the dated edition.

The variations in the table favour my opinion in an equal manner. Wherever any essential differences occur in the headings, they are equal to as many emendations in the undated copy,² and these improvements evidently bear witness to the later appearance of the revised edition; the more, as there is no trace of a third edition earlier than both, of which the undated copy might possibly be a revised impression, ours being only a later and unrevised reprint.

This might, indeed, have been the case for the alterations of the text; but under the circumstances it is too improbable to be advanced as an objection, and I may fairly put it out of the question. Among the very large quantity of variations in the text, there are, of course, many entirely irrelevant in the decision of the question, as they cannot be considered as improvements. The greater part, nevertheless, proves that the undated edition is the product of a revision. In the first place the misprints are important. The typographical errors of our edition, about fifty or sixty, have all been corrected in Mr. Hazlitt's original, in which, however, there are about twenty new misprints. The most remarkable of these is p. 35, l. 13, of Mr. Hazlitt's reprint, where, evidently from the repetition of the words "tyed fast by the leggy's" in three consecutive lines (at the top of fol. vi verso of our original), more than a line of our text has been omitted, the passage ending with the first repetition of those words being left out. As it would be impossible to enumerate all the passages which go to prove my proposition, I mention only some of the most striking instances. Fol. 1 verso, l. 39, the words "his neck," accidentally omitted in ours, are supplied in Mr. Hazlitt's edition; fol. 2 verso, l. 10, "for that that"—Hazl. "because;" fol. 10, l. 38,

¹ No. 43 to No. 32 of the undated edition.

² See the headings of Nos. 1 to 6, 44 and 66.

"by vyolence"—Hazl. "of the house;" fol. 11 verso, l. 16, "thy"—Hazl. "your;" fol. 14, l. 27, "up through"—Hazl. "throughe it," &c.; but especially fol. 21, l. 3 and 4, a very corrupt passage of our text has been corrected in Mr. Hazlitt's edition, p. 102, l. 8; fol. 23, l. 2, the words "sayde in sporte" are omitted, but have been inserted in the undated copy.

On the other hand, I feel obliged to mention that a few of the variations in the undated copy cannot well be considered as corrections from our text, but rather seem to indicate the reverse;¹ this, however, is easily enough accounted for by the fact that alterations are not always improvements: indeed, in one instance,² the very corruption of the text proves its being a revised edition.

The orthography in both editions is too varied and unsettled to be of any moment for our question, although the frequent use of written numbers in the undated copy instead of the simple cypher, and perhaps the employing of the word "pence" for our abbreviation d. seem to strengthen my argument. On the whole, all the orthography proves is that only a few years elapsed between the appearance of the two editions.

These are the arguments I have to present; although each taken singly may not be considered conclusive, the whole will form as unexceptionable a proof of the priority of our edition as can be expected, and this proof is the more cogent, as there is nothing worth mentioning to be offered in favour of the other edition."

Yet to any one who is conversant with the lax and capricious manner in which editorial functions were formerly discharged, even the strong points adduced by Dr. Oesterley will scarcely seem conclusive; and as a matter of fact the question is of no special relevance. It is of greater moment that the means exist for laying before the student a complete text, as it were, of both books, with the exception of the deficiency in the concluding tales in what the doctor holds to have been the second impression.

A much more interesting and more vital consideration is the literary history of the work; and I do not recollect that any suggestion in furtherance or elucidation of this point has ever been submitted.

There is the excellent authority of Gabriel Harvey, the friend and fellow-collegian of Spenser, for believing that some of the epigrams of John Heywood were "conceits and devices of

¹ F. e. fol. 12, l. 34; fol. 12 verso, l. 27; fol. 16 verso, l. 23; fol. 20, l. 21, &c.

² Fol. 20 verso, l. 9; see the notes.

pleasant Sir Thomas More ;” in his copy of Speght’s Chaucer, Harvey, a rare annotator of his books, made a memorandum to such an effect ; and, although he was not a contemporary of More, he was so of Heywood.

This authoritative statement seems to possess the virtue of establishing More and Heywood on a footing of intimacy ; and if we had not had such a piece of evidence, the congenial dispositions of the two men, and the connection of both with the court, might have combined to render such an intercourse and friendship on their parts alike probable and natural. Harvey explicitly declares that Heywood was under obligations to More for hints and notions, which he developed in his dramatic and poetical compositions ; and many a droll anecdote must have been exchanged in the course of time between these two kindred spirits, and many a quip and joke, which had their outlet in some interlude or epigram, were doubtless indebted for their germs to a merry-making at Chelsea, Greenwich, Hampton Court, or elsewhere.

The relationship between More and the Rastells, of whom one was the printer of both issues of the *Hundred Merry Tales*, is next to be received into account ; but the press of John Rastell was likewise employed in the production of all the earliest editions of the works of Heywood, as that of his brother William was of nearly all those of More. The pleasantries and outlines of plots, too, perhaps, were communicated to Heywood by his illustrious friend, and embodied in interludes, which made their appearance in type with the imprint of a typographer, who was connected by marriage with More, and whom it is not very fanciful to suppose that he had recommended to his brother humourist.

The two were, at one time, neighbours in Hertfordshire, if indeed Heywood was not actually domiciled with the Chancellor at one period of his life. They would be fond of collecting all the racy and diverting tales which fell in their way, to animate the conversation, as well as for literary use, and some of these were apt to be unsuited for dramatic purposes, while they might be thought deserving of preservation in some other form.

It does not strike me as at all improbable that the *Hundred Merry Tales*, looking at its great intrinsic merit, its relative freedom from grossness, the skilful manipulation of the narratives composing the series and their mainly original cast, and, lastly, the laconic and uncommercial title under which the book was ushered into publicity, that the collection was made by John Heywood with the assistance, possibly at the instigation, of Sir Thomas More, and committed to the press by More's kinsman in the same way that one or other of the two Rastells gradually executed the bulk of the publications of both authors. I propose to draw together the two or three scattered circumstances, which first led me to surmise that, in the most ancient and most interesting body of *facetiae* in our own or any other language, the writer of *Utopia* and his jocund acquaintance—both alike the favourites of kings—were intimately concerned; and it will be granted, I hope, that for this experimental attribution there is much more solid ground than ordinary conjecture.

Without any note of the year, but presumably in 1519, and at all events prior to the appearance of the *Tales*, John Rastell printed the Interlude of the *Four Elements*. This piece is usually regarded as anonymous; and I cannot go so far as to positively lift the veil from the authorship. But it is curious enough that No. 19 of the *Tales* treats "Of the iiii. elemētys where they sould be found." The affinity of title and subject may amount to nothing, although it is to be borne in mind that the dramatic profession, at this time, had very few followers, and that the topic was a peculiar one. But, independently of all that, there is a link between the little entry in the old story-book and the interlude of a far more pronounced character. In the play occurs the following passage:—

"*Humanity*. Thou art a mad guest, by this light!

Sensual Appetite. Yea, Sir, it is a fellow that never fails—

But canst get my master a dish of quails?

Small birds, swallows, or wagtails?

They be light of digestion.

Tavener. Light of digestion? for what reason?

Sen. For physic putteth this reason thereto,

Because those birds fly to and fro,
And be continual moving.

Tav. Then know I of a lighter meat than that.

Hu. I pray thee, tell me what.

Ta. If ye will needs know at short and long,
It is even a woman's tongue,
For that is ever stirring."

Now, No. 9 of the *Tales* speaks "of hym that sayd that a womans tong was lightest met of degestion." It purports to be a London story; and the question arises, whether the compiler of the jest-book borrowed from the interlude, or the dramatist merely employed in the latter material which he had by him, and subsequently included in the *Tales*.¹ My own view is that the two passages are sufficiently like to have proceeded from the same source, and sufficiently different to make the hypothesis allowable, that the one was a dramatized development of the other, rather than that the jest was borrowed from the piece; and I should, moreover, be inclined to put on the same footing the parallel between the interlude of the *Four Elements* and the ninth story in the book before us. There is altogether a cross-thread of testimony, which can be, at any rate, hardly otherwise than worth the space which it has cost to set it forth, and the more so, since we may have thus succeeded in removing the common mystery, which has hitherto hung over the production both of play and jest-book; nor, in estimating the facts represented, ought we on any account to forget the condition of the press and the stage under Henry VIII., and how widely it differed from their aspect under Elizabethan and Stuart rule.

In the first moiety of the sixteenth century, the individuals in England capable of conceiving and carrying out such performances as the *Hundred Merry Tales* and the interludes of Heywood were countable on the fingers of one's hand; and even in the absence of the remarkable coincidence which I have above indicated, the sponsorship for all works of the kind really lies within a very narrow range. It was not then as it was in and after the days of Shakespear, when a crowd of adventurers

¹ I refer the reader, for the original of the story, to the Notes.

swamped the market with their competitive labours. In 1526, the buyers and readers of miscellaneous literature were chiefly to be found among courtiers and scholars, and if Beatrice had actually had the *Tales* under her eyes, it is excessively unlikely that her mother ever beheld a copy.

Having regard to the unique brevity of the title to the collection, the abstinence from prefatory comment and the unbroken silence on the quarter whence the MS. was obtained, I should, if the names of Heywood and More were given to me, adjudge the book to More rather than to Heywood; because, in the case of Heywood, the anonymity could have no meaning, whereas a man in a high official capacity might not have chosen to identify himself with a miscellany containing so many censures on the Church. Two poetical trifles had, during his earlier years, stolen into print without his name, perhaps without his sanction: *The Merry Jest how a Serjeant would learn to be a friar*,¹ and *the Book of Lady Fortune*;² and he had composed a series of stanzas illustrating the stages of human life for some hangings in his father's house.³ *Jeux d'esprit* and light literature accorded with his taste, if not consonant with the dignity of his legal position.

I discern another corroboration of my theory in the sources to which the editor or adapter of the *Tales* went, where he drew from prior books, for they were just the class of literature to which the attention of scholars only would have been attracted. I beg to mention the *Summa Prædicantium* of Johannes de Bromyard and the *Joci ac Sales* of Luscinius, the latter bearing date 1524, two years before the appearance of the English collection, and a sort of volume which Desiderius Erasmus of Rotterdam might have sent across the sea to divert his Chelsea correspondent.

No. 19 of the *Tales* in the issue of 1526 seems to follow the cue of No. 8, and to be in the same misogynous vein; and in the

¹ Hazlitt's *Popular Poetry*, iii. Warton does not speak favourably of this piece; but I confess that it seems to me very entertaining and clever.

² Hazlitt's *Fugitive Tracts*, 1875, 1st Series.

³ Warton's *H. of E. Poetry*, 1871, iv., 91.

former, as well as in No. 62, *Of the man that had the dome wyffe*, the aspen leaf is associated with the woman's tongue, though in a different sense.

If my idea as to the association of More with the *Tales* of 1526 be of any value, it may be an aid, in following the clue thus afforded, to remind the reader that, amid the multiplicity of topics embraced, there are several articles of a traditional cast, appertaining to the very commencement of the Tudor era, when More himself was a mere youth. I am looking at the anecdotes about the Welsh and Justice Vavasour, which belong to the fifteenth, rather than to the sixteenth, century; and these might have been communicated by his father Sir John More, or picked up in conversation with the old judge's friends. The advent to the throne of a prince of Cambro-British blood had led to a great scramble for places of profit among the Taffyhood and to the migration of considerable numbers to London, where their *gaucheries* laid them open to ridicule and their predatory tastes to chastisement.

At the same time, the suspected and proposed ascription of the volume cannot very well be pushed farther than a claim on behalf of More and his friend as contributors to its contents; for that there was a third hand in the affair—probably that of the printer and editor—certain expressions seem clearly to denote, and, for instance, in the anecdote about a man fully as celebrated as More himself, neither the latter nor Heywood could surely have described the antagonist of Wolsey as “*one master Skelton, a poet laureat.*”

The *Hundred Merry Tales* were probably recommended to the compiler, as regards the complement, by the *Decameron* of Boccaccio, which had not yet been rendered into English, but was, of course, familiar to scholars in the original language. It has been often observed that in the old times a certain mystic affection existed for odd numbers, and that thence sprang the Three Fates, the Nine Muses, the Nine Sybilline Books, the Seven Wise Men, and so forth; but, as a matter of fact, the decimal and its multiples were nearly as usual, and even in the Scriptures we get the Ten Wise and Foolish Virgins, the Forty Years in the Wilderness, the Ten Commandments, the

Twelve Tables of the Mosaic Law, and the Twelve Judges of Israel. At all events, in early romantic lore no occult significance was attached to odd or even numbers ; but a century was not an unfrequent total.

One criterion of the special excellence of the *Hundred Tales*, 1526, is the manifest declension in merit of the *Merry Tales and Quick Answers*, which appeared a few years later in imitation of them, and which are equally entitled to be called Shakespear's Jest-Book, inasmuch as the trick of the boy on the blind man (No. 131) is quoted in the same drama, in which an incidental allusion occurs to the anterior publication.

The *Tales and Quick Answers*, by whomsoever they were brought together, are far more academical in their tone and complexion than the undertaking, in which I have attempted to trace the helping hand of More ; and this test is more applicable to the second edition (1567) than to the first of or about 1530. Yet, on the other hand, there is a certain proportion of matter in this volume germane in character and equal in interest to any found in the predecessor ; and one might be apt to indulge in a speculation, whether the editor or publisher had access to unused portions of the original MS., if it were not the case that the supplemental stories first added, so far as we at present know, in 1567 exhibit a similar admixture of the vernacular with the classical, of anecdotes of the ancients with humorous traits connected with the current or previous reign—little waifs of hearsay or report, which were calculated to lend a fillip to the book, at the same time that the citations from Plutarch and Lucian helped to communicate to the pages an odour of the ink-horn, acceptable to the more erudite ; but it is notable that no mention of Erasmus is made in the *Hundred Tales* nor in the first impression of the *Tales and Quick Answers*, although four consecutive items in the second known issue of the latter refer to him and his alleged heresies in a way which shews that the compiler was a friend to the Reformed Church, even if not that those insertions had formed part of some intermediate edition prior to the official establishment of Protestantism in England.

In the interlude of the *Four Elements* (1519), Tom Couper is introduced as a random name by one of the characters ; in

the *Merry Tales*, No. 53, Master Cooper occurs in the same sort of way, unless the jest was the report of a matter of fact. This is a very insignificant rivet in the chain of supposed relationship between our two earliest jest-books and one of our most ancient dramatic productions of its class; but I jot it down for what it may be worth as a minor factor; and, once more, as regards the identity of sources from which the *Tales* of 1526 and a portion of those of the second collection or series were by possibility derived, there is the evident correlation between No. 20 of the former work and No. 54 of the latter, of which both came from some one conversant with Vavasour and his eccentricities. A still more powerful plea for the notion that the two volumes had a common editor is the striking similarity of treatment and style, and the uniformity of tone toward the church and the female sex.

The popularity of the *Tales* in our hands survived, more or less, down to the time of Elizabeth, and there are traces, both in the Stationers' Register and in the literature of the period, of editions of the work, of which not so much as an unique copy has descended to us. The *Hundred Merry Tales*, properly so named, and the *Merry Tales and Quick Answers* seem after a while to have been occasionally confounded from the tolerably close correspondence in the titles; thus Sir John Harington, in his *Apology (for the Metamorphosis of Ajax)*, 1596, observes:

"Ralph Horsey, Knight, the best housekeeper in Dorsetshire, a good freeholder, a deputie Lieutenant. Oh, sir, you keep hauks and houndes, and hunting horses: it may be som madde fellowe will say, you must stand up to the chinne, for spending five hundred poundes, to catch hares, and Partridges, that might be taken for five poundes." Then comes this note in the margin: "according to the tale in the hundred Mery Tales."

But Harington's memory deceived him, for he meant to refer to No. 52 of the *Merry Tales and Quick Answers*, where we meet with a story "Of hym that healed frantiecke men;" and it is accompanied by this moral: "This tale toucheth such young gentyll menne, that dispende ouer moche good on haukes, and other trifils."

The allusion to the Henry VIII. book in works of later date, and even the entries at Stationers' Hall, do not absolutely prove

that the volume was ever republished after 1526. But Laneham, in his *Letter from Kenilworth*, 1575, enumerates the *Tales* among the contents of the library of Captain Cox of Coventry, which, as the writer usually cites books and tracts of contemporary date, may possibly serve as a piece of collateral evidence in favour of the existence at one period of impressions now unknown.

Taylor the Water-Poet, too, cites the *Tales* as one of the works of reference employed by him in the composition of *Sir Gregory Nonsense his Newes from no Place*, 1622, as if even at that epoch they had not quite lost their reputation.

As the plan adopted is to place the HUNDRED MERRY TALES before the public for the first time, in the very form and semblance which it wore at its issue from the press of John Rastell 360 years since, the original text is given without the slightest alteration in any respect, and the Additional Tales, in the other edition by Rastell without date, are inserted in the Appendix.

The Notes, for a few of which I am indebted to the erudition of Dr. Oesterley, are mainly illustrative of the sources whence the Anecdotes were taken, where they are not, as frequently happens, original, and occasionally of the later application of them in the books of the people, which cheered the life of the seventeenth and eighteenth centuries. But I did not consider it worth while to trace the stories through all their modern developments and modifications.

The reprint of *A C. Mery Talys* from the dateless edition of Rastell under the care of Mr. S. W. Singer, and from that text again in *Old English Jest Books*, 1864, is not literally accurate, as I discovered to my regret, when the original copy was lent to me many years ago by Mr. Halliwell-Phillipps.

W. C. H.

Barnes Common, Surrey.

March, 1887.

APPENDIX.

THE three stories from the undated edition not included in that of 1526.¹

¶¶ *Of the courtear that ete the hot custarde.* xcvi.

¶¶ A CERTAYNE merchaunt and a courtear, *being upon a time together* at dyner hauing a hote custerd, *the courtear being* somewhat homely of maner toke *parte of it and put it* in hys mouth, whych was so hote that made him *shed teares*. The merchaunt, loking on him, thought that he had *ben weeping, and asked hym why* he wept. This courtear, not wyllynge [it] to be known *that he had brent his* mouth with the hote custerd, answered and said: sir, *quod he I had* a brother whych dyd a certayn offence wherfore he was hanged; *and, chauncing* to think now vpon his deth, it maketh me to wepe. This merchaunt thought the courtear had said trew, and anon after the merchaunt was disposid to ete *of the custerd*, and put a sponefull of it in his mouth, and brent his mouth also, that his *eyes watered*. This courtear, that perceuyng, spake to the merchaunt and seyde: sir, *quod he, pray* why do ye wepe now? The merchaunt perseyued how he had *bene deceiued* and said: mary, quod he, I wepe, because thou wast not hangid, *when that* thy brother was hangyd.

¶¶ *Of the thre pointes belonging to a shrewd wyfe.* xcix.

¶¶ A YONG man, that was desirous to haue a wyf, cam to a company of *Philosofers* which were gadred to gider, requiring them to gif *him their opinion* howe he might chose him sich a wyf that wer no shrew. These *Philosofers* with gret study and delyberacion determinid and shewed this man that there *were iii especial* pointes, wherebi he shuld

(1) The matter in italics is supplied from conjecture.

sure know if a woman were a shrew. The *i* point is that if a woman have a shril voyce, it is a gret token that she is a shrew. The *ii* point is that, if a woman have a sharp nose, then most comunly she is a shrew. The *iii* point that neuer doth mis is¹ that if she were [a] kerchefer,² ye may be sure she is a shrew.

¶ Of the man that paynted the lamb upon his wyfes bely. c.

¶ A CONNING painter ther was dwelling in London, which had a fayre yong wife, and for thingis that he had to do went ouer se; but because he was somewhat jelous, he praed his wyfe to be content, that he might paint a lamb upon her bely, and praed her it might remain ther, til he cam home again; wherewith she was content. After which lamb so painted he departid; and sone after that, a lusti yong merchaunt, a bachelor, came and wood his wyf, and obtained her fauor, so that she was content he shuld lye with her; which resortid to her and had his plesure oftymes; and on time he toke a pensell, and to the lamb he painted *ii* hornys, wening to the wif that he had but refreshed the old painting. Than at the last, about a yere after, her husband cam home again, and the first night he lay with his wyfe, he loked uppon his wifes bely, and saw the *ii* hornes painted there. He said to his wif, that some other body had been besy there, and made a new painting: for the picture that he painted had no hornes and
and this hath hornes; to whome this wif shortly

* * * * *

cetera desunt.

(1) The *iii* point is that neuer mis that, &c., old copy, according to Singer.

(2) The kerchief, which was a very costly item of ladies' dress during the Tudor and Stuart times, formed part of the head-gear, and was doubtless worn in a different way by different persons. In the *New Courtly Sonet of sthe Lady Greensleeves*, printed in Robinson's "Handful of Pleasant Delites," 1584, the lover says to his mistress:—

"I bought three kerchers to thy head,
That were wrought fine and gallantly:
I kept thee both at board and bed,
Which cost my purse well-favourdly."

NOTES.

TALE I., f. i. *ro.* *Comandeme.*] The jest turns here on the double meaning of the words *command* and *doubt* or *dout*. In French and early English the former signifies either *to command* or *to commend*.

TALE II., f. i. *ro.*] This does not occur in the undated edition.

TALE III., f. i. *ro.*] This is a very common story. It may be found, told somewhat differently, in Boccaccio, 7th Day, 7th Novel, in the *Pecorone* of Ser Giovanni Fiorentino, in Barbazan's *Fabliaux*, where it is related of the Bourgeoise d'Orleans, and in the *Facetiae* of Poggius (*de Muliere quæ virum defraudavit*). The imitations in more modern works are innumerable.

TALE IV., f. i. *vo.*] In the undated edition this is described as the tale ¶ Of John Adroyns in the dyuils apparell. A story very similar, as an actual incident, is inserted in the *Autobiography* of Wallett the Queen's Jester, 1870. See John Heywood's *Epigrams, &c.*, Spenser Soc. ed., p. 214.

At the bottom of fol. i. *verso* there is in the original copy an imperfection in the text after *broke*, where the words *his nek*, found in the other edition, are required to complete the sense.

TALE V., f. ii. *vo.*] In the undated edition this is ¶ *Of the ryche man and his two sonnes*. It is mutilated.

TALE VI., f. ii. *vo.*] Compare Les Cent Nouvelles Nouvelles, No. 62; Celio Malespini, *Novelle*, 1609, nov. 2; Decker and Webster's *Northward Hoe*, 1607 (Webster's works, by Hazlitt, 1857, i, 178—9).

TALE VII., f. iii. *ro.*] Not in the undated edition. This is a well known story in German; and compare Taylor's *Wit and Mirth*, 1630, p. 101, and Dr. Oesterley's edit., 1866, p. 14.

TALE IX., f. iii. *vo.*] This tale has served me as a clue to the probable or supposed authorship of the book. See what I have said in the *Introduction*. Dr. Oesterley observes:—The source of this tale is Johannes de Bromyard, Summa Prædicantium, s. l. & a. fol. Litt. L. v. § 21, Exempl. i.: "Patet per historiam qua fertur infirmum respondisse medico dicenti: quod comederet de parte piscium caude propinquiore: quia fanior erat pars: quia plus mouebatur: ergo inquit infirmus: lingua uxoris mee fanissima est, quia continue mouetur." See also Wright, "Latin Stories from MSS. of the 13th and 14th Centuries," 1842, No. 132: "De Linguis Mulierum."

Another version is found in Vincent of Beauvais, *Speculum Morale*, Duaci, 1624. fol. 86: Narratur de quodam, quod cum ipse in mari haberet uxorem suam secum

lingualam, grauem ad tolerandum : cum imminente tempestate clamatum esset a nautis, quod grauiora de naui proicerentur, ille exhibuit uxorem dicens quod in tota naui non erat aliquid grauius lingua eius. It is imitated in H. Bebelii *Facetiæ*, opuscula, s. l. & a. (circa 1512), 4^o. sign. Cc verso: De quodam in tempestate maris deprehenso (de alio)," and repeated in Joh. Gastius "Convivialium Sermonum, tom. i. p. 281, Basil. 1549.

TALE XI., f. iii. ro.] Compare Bebelius, *Facetiæ*, sign. Gg2, "De muliere citissime nubente post obitum primi viri." It is versified in the *Uncasing of Machivils Instructions to his sonne*, 1613, sign. C3 :

" If thou be slow to speake, as one I knew,
Thou wouldst assure thy selfe my counsels true ;
Hee (too late) finding her upon her knees
In Church, where yet her husbands coorse she sees,
Hearing the Sermon at his funerall,
Longing to behold his buriall,
This sutor being toucht with inward love,
Approached neare his lovely sute to move,
Then stooping downe he whispered in her eare
Saying he bore her love, as might appeare,
In that so soone he shewed his love unto her,
Before any else did app[r]oach to woo her,
Alass (said she) your labour is in vaine,
Last night a husband I did entertaine."

See *Notes and Queries*, 3rd Series, v. 491. Stories of this kind are of very common occurrence in the modern collections of *facetiæ*.

TALE XII., f. iii. ro.] See *Retrospective Review*, New Series, ii, 326, where it is said that the tale of the miller with the golden thumb was still a favourite in Yorkshire in 1854. There is a Somersetshire proverb, "An honest miller hath a golden thumb, but none but a cuckold can see it."

The reader may refer to my *Popular Antiquities of Great Britain*, 1870, iii, 342, where a good deal of information on this subject is collected.

" When Davie Diker diggs, and dallies not,
When Smithes shoo horses, as they would be shod,
When millers toll not with a golden thumb."—

Gascoigne's *Steel Glas*, 1576.

(Works by Hazlitt, ii, 211 and Note)

TALE XIII., f. iii. ro.] Dr. Oesterley enumerates two German imitations of this story in his edition, 1866, p. 22-3. But compare Ellis's *Original Letters*, 2nd Series, ii, 99, 101, for a glimpse of the disturbed condition of Ireland at this very juncture.

TALE XIV., f. iii. vo.] The Archdeacon here intended was probably Richard Rawson, who held the Archdeaconry of Essex from 1303 to 1343 (Le Neve's *Fasti*, ed. Hardy, ii, 336).

TALE XVI., f. v. ro.] Compare Poggii *Facetiæ*, ap. *Opera*, 1538, fol. 439.—De quodam pastore simulatim confitente. Pastor ouium ex ea regni Neapolitani ora, quæ olim iatrociniis operam dabant semel confessorem adiit, sua peccata dicturus. Cum ad sacerdotis genua procubisset, parce mihi (inquit ille lachrimans), pater mi, quoniam graviter deliqui. Cum iuberet dicere quid esset. Atque ille sæpius id verbum interasset, tanquam qui nepharium admisisset scelus. Tamden hortatu sacerdotis, ait se, cum caseum faceret, iciniij tempore, expressuri lacris guttas quasdam quas non

spreuisset in os defiliisse. Tum sacerdos qui mores illius patriæ nosset subridens, cum dixisset illum deliquisse qui quadragesimam non seruasset, quæsitv numquid aliis obnoxius esset peccatis? Abnuente, pastor rogavit num cum alijs pastoribus quenquam peregrinum ut mos esset illius regionis transeuntem spoliasset aut peremisset? Sæpius, inquit, utraque in re cum reliquis sum versatus. Sed istud, ait, apud nos ita est consuetum, ut nulla conscientia fiat. . . .”

TALE XVIII., f. v. *vo.*] The source of this tale is perhaps the fabliau Etula, in Legrand d'Auffy, “Fabliaux,” tom. iii. p. 77; better in Sinner, “Catalogus Codicum MSS.” tom. iii. p. 379, No. 14. It is also related in the Scala Celi, 1480, de furto quinto, fol. 101 verso: “Legitur quod cum duo latrones convenissent ut furarentur, unus nuces et alter carnes; perveniens ad fores ecclesiæ qui furatus fuerat nuces, incepit frangere et comedere eas ibi. Cujus sonitum audiens ille, qui custodiebat ecclesiam, credens quod dæmon ingressus est claustrum et cuidam claudio, qui ire non potuit et forti rustico videnti nunciavit. Et dum ingressi fuissent ecclesiam, latro comedebat nuces, credens quod esset focus suus, qui portaret arietem, incepit clamare: Estne bene pinguis quem portas? Tunc rusticus territus qui portabat claudum, credens quod esset dæmon: Nescio si est pinguis vel macer, fed nunc relinquo eum vobis. Et projecto claudio ad terram tibiam aliam sibi fregit.” Also in Joh. de Bromyard, “Summa prædicantium,” Litt. O, ii, § 6.

Imitations are: J. Pauli, “Schimpff und Ernst,” Straßburg, 1535, fol. No. 76, fol. 15; G. Wickram, “Der Rollwagen,” s. l. 1557, No. 67, (Frankf. 1590, fol. 72: “Wie zween Dieb einem Pfaffen das Podagram vertriben”), reprinted in Wackernagel, “Deutsches Lesebuch,” Wickram; Hans Sachs, “Gedichte,” vol. ii. l. 4, fol. 73, Nürnberg, 1592, fol.: “Die zwen diebischen Bachanten in dem Toden Kercker.” —Oesterley.

TALE XIX., f. vi. *vo.*] Dr. Oesterley notes some modern German imitations of this anecdote. But it may perhaps be read advantageously with the Interlude of 1519 in my Dodsley, vol. i.

TALE XX., f. vii. *ro.*] The judge Vavasour here mentioned was probably John Vavasour, a member of an old Yorkshire family, who was Recorder of York, 1st Henry VII., and became a justice of the Common Pleas in 1490. See Foss, v. 78-9.

Compare *Merry Tales and Quicke Answers*, No. 54.

TALE XXII., f. vii. *vo.*] Dr. Oesterley says that this story originates in the *Summa Prædicantium* of Johannes de Bromyard, and is found in Holkot, *Super Libros Sapientiæ*, 1489, fol. iii. He also cites imitations of it in modern German works of later date.

TALE XXIV., f. viii. *ro.*] This is repeated in the *Merrie Tales of the Wise men of Gotham* in my “Shakespeare Jest-Books,” 1864, iii. No edition of the latter so early as 1526 is known or likely; and it is within the limits of probability that the insertion of this anecdote suggested the formation of a series of analogous noodledoms. 1526 was also before Borde’s time. Here we have only three simpletons; but the number was subsequently extended to twelve.

TALE XXVI., f. viii. *ro.*] This story is slightly mutilated in the undated copy.

TALE XXVII., f. ix. *ro.*] Dr. Oesterley aptly remarks: “To take a nap at sermon or at church is quite a common saying in Germany, so common indeed, that a technical term, ‘Kirchenschlaf,’ has been given to this particular nap.”

The anecdote is quoted by Latimer in his sixth sermon before Edward VI., 1549; it is imitated in the *Conceits of Hobson*, 1607.

As regards St. Thomas of Acres, a contemporary writer, Skelton, in his *Colin Clout* (Works, by Dyce, i, 357), says:—

“At the Austen fryers
They count us for lyers:
And at Saynt Thomas of Akers
They carpe us lyke crakers.”

TALE XXVIII., f. ix. *ro.*] This item is a mere indecipherable fragment in the other edition.

TALE XXXI., f. ix. *vo.*] Borde, in his *Book of the Introduction of Knowledge* (1542), makes his Welshman say of himself:—

“I am a Welshman, and do dwel in Wales;
I have loued to serche budgets, and loke in males.”

The Welsh have ceased to be borderers, but their celebrity for cheating, lying, and drinking, as well as a certain stolid malignity, has not deserted them. Had they been papists, instead of being mainly Protestant Dissenters, they would have been found even more troublesome than the Irish, to whom they are in many respects inferior.

TALES XXXIII.—IV., f. x. *ro.*] Both these are imperfect in the undated copy, where they are Nos. 31—2.

TALE XXXV., f. x. *vo.*] “Dr. South, visiting a gentleman one morning, was ask’d to stay Dinner, which he accepted of; the Gentleman stept into the next Room and told his Wife, and desired she’d provide something extraordinary. Hereupon she began to murmur and scold, and make a thousand Words; till at length her husband, provok’d at her Behaviour, protested, that if it was not for the stranger in the next Room, he would kick her out of Doors. Upon which the Doctor, who heard all that passed, immediately stept out, crying, *I beg, Sir, you’ll make no Stranger of me.*”—*Complete London Jester*, ed. 1771, p. 73.

TALE XXXVI., f. x. *vo.*] Too fragmentary in the other copy to make out the text or sense. Dr. Oesterly points out an analogue in Des Periers, *Nouvelles Recreations*, 1735, i, Nouv. 23, “Du jeune fils qui fit valoir le beau Latin que son Curé lui avoit montré.”

TALE XXXVIII., f. x. *vo.*] In *El Conde Lucanor*, an early collection of Spanish stories by Juan Manuel, a similar division of a woman occurs, except that there the servant girl has only two claimants, the Virtue and the Vice, of whom the latter selects the lower half. The same idea has been used in German literature.

TALE XL., f. xi. *vo.*] This story is in the *Fabliaux* under the title of *Les Trois Aveugles de Compiègne*, in Straparola, &c., and two variants occur in Scoggin’s *Jests*, *Old English Jest Books*, 1864, ii, where I mention that the same material is worked up again in *Hobson’s Conceits*, 1607.

Sarcinet, at the period to which the original anecdote points, was a texture, which only certain persons were entitled to wear. See note by Sir Harris Nicolas to the *Privy Purse Expenses of Elizabeth of York*, p. 220.

TALE XLI., f. xi. *vo.*] This is repeated in the *Merrie Tales of Skelton*, No. 6; but there capons are substituted for the pheasants. A similar anecdote occurs in the *Jests of Scoggin*. See *Old English Jest Books*, 1864, ii, pp. 10, 130.

TALE XLII., f. xii. *vo.*] A carter, when this book was published, and long after indeed, was not necessarily what we should now understand from the term, as ordinary

vehicles for the conveyance of passengers—in fact, carriages—were down to the Jacobean period of a form very similar to our carts. See *Sussex Archaeological Collections*, i, 178, and my note in the *Antiquary*, XIV, 252.

TALE XLIII., f. xii. *vo.*] This is No. 33 of the other copy.

TALE XLIV., f. xiii. *ro.*] In the other copy this is No. 42. It does not occur in the Table to the original edition, though Singer, and after him the present writer, inserted the heading both there and before the tale, which is found in the *Summa Prædicantium* of Johannes de Bromyard, as follows:—"De quodam domino, qui fatuum suum infirmum frequenter cum per illum tranfiret, confortari solebat. dicendo: Spera in deo: ibis ad cælum. Cui ille semper respondit: nolo illuc ire: a quo cum uno die quereretur, quare nollet illuc ire, respondit: quia volo ire ad infernum; quare? inquit; quia, inquit, diligo te: & sicut fui tecum in vita, ita volo tecum esse in morte. & post mortem: & quia tu ibis ad infernum: ita volo ego ratione societatis. Cui dominus: quomodo fcis quod ego illud vadam? quia, inquit, tota patria loquitur sic. dicentes. quod tu es peffimus homo. et ideo ibis ad infernum: Et in veritate: qui malus homo fuit prius. ex verbis illius compunctus: optime se postea correxit."

TALE XLVIII., f. xiii. *vo.*] This anecdote is also in the *Summa Prædicantium*, a book very likely, by the by, to have fallen in Sir Thomas More's way; but probably the original germ is the Latin *Fabliau* printed by Wright in his selection of Latin Stories, 1842, No. 129, under the title of "De rustico et simia." The text is incomplete in the copy of the other impression. The imitations of it are very numerous.

TALE XLIX., f. xiiii. *ro.*] This is also mutilated in the copy of Rastell's other edition. Dr. Oesterley has collected a large body of imitations and analogues (*Shakesp. Fest Book*, 1866, p. 83—4).

TALE LI., f. xiiii. *vo.*] Imperfect in the undated copy.

TALE LII., f. xv. *ro.*] The Church of St. Nicholas Shambles was in Newgate Market; it was demolished at the Reformation.

TALE LIV., f. xv. *ro.*]

Thus these sysmatickes,
And lowsy lunatickes,
With spurres and prickes
Call true men heretickes.
They finger their fidles,
And cry in quibbles,
Away these bibles,
For they be but ridles!
And give them Robyn Whode,
For to red howe he stode,
In mery grene wode,
Where he gathered good,
Before Noyes Floodd.

The Image of Ipocrysy, part 3.

TALE LV., f. xv. *vo.*] Defective in the undated copy. The story is adopted by the compiler of *Scoggins Fests*, where we are told, "How the Priest said: *Deus qui viginti filii tui*, when he should have said *Deus qui unigeniti*," but the text differs.

TALE LVI., f. xvi. *ro.*] The miracle play in Warwickshire was one of the series performed at Coventry, but does not occur in the printed collection entitled *Ludus*

Coventriæ. There is, however, the "Emission of the Holy Ghost," inserted among the Chester Mysteries, edited by Wright for the Shakespeare Society, ii, 134 :—

"Petrus.

I beleeeve in God omnipotente,
That made heaven and eirth and firmament,
With steadfast harte and trewe intente,
And he is my comferte.

Andreas

And I beleeeve more I be lente,
In Jesu his sonne from heaven sente,
Vereye Christ that us hath kente,
And is our elders lore.

Jacobus Major.

And I beleeeve, with bofte,
In Jesu Christe, in mightest moſte,
Conſeveith through the holye ghoſte,
And borne was of Marye.

Johannes.

And I beleeeve, as I cane ſee,
That under Pilate ſuffred he,
Skourged and nayled on roode tree,
And buryed was his ſayre bodye.

Thomas.

And I beleeeve, and fouth can tell,
That he ghoſtly wente to helle :
Delivered his that there did dwell,
And roſe the thirde daie.

Jacobus Minor.

And I beleeeve fully this,
That he ſteyed up to heaven bleſſe,
And on his fathers righte hand is,
To raigne for ever and aye.

Philipus.

And I beleeeve, with harte ſteadfaſte,
That he will come at the laſte,
And deeme mankinde as he has caſte,
Bouth the quicke and the dead.

Barthelemeewe.

And I beleſſe ſhalbe moſte
In vertue of the holye ghoſt,
And through his helpe, without boſte,
My life I thinke to leade.

Mathieus.

And I beleewe, through Godes grace,
 Suche beleffe as holye chourch has,
 That Godes bodye graunted us was
 To ufe in forme of bredde.

Symon.

And I beleve with devocion
 Of synne to have remission,
 Through Christes bloode and passion,
 And heaven, when I am dead.

Jude.

And I beleewe, as all we mon,
 In the generall refurrexcion
 Of eiche bodye, when Christe is borne
 To deme bouth good and evill.

Mathieus.

And I beleewe, as all we maye,
 Everlastinge life after my daye
 In heaven to have ever and aye,
 And so overcome the devill."

TALE LVII., f. xvi. *vo.*] Dr. Oesterley here writes :—"The division of the Decalogue followed in this tale is taken from Exodus xx; it was adopted by the Council of Trent, and used by the whole Latin Church. Luther approved of it, and it is still in use with the entire Lutheran denomination. The division now employed by the Church of England is the same which has always been used by the Greek Church. It was strongly recommended by Calvin in 1536, adopted by Bucer and the Tetrapolitan, and is to be found in any English formulary since 1537. Mr. Hazlitt's conjecture for the lacuna in his edition, p. 28, is therefore inadmissible; and this is more clearly shown by the fact, that in his interpolation either the seventh or eight commandment is omitted. To judge from the undamaged passages, however, there must have been some difference between Mr. Hazlitt's original and mine: the text of the mutilated copy cannot have read but thus: *The eighth, not to bear false witness against thy neighbour. THE NINTH AND TENTH, not to couete nor desyre no mannes goodes vnlefully. Thou shalt not desyre thy neyghbours wyfe, &c.*, this being exactly the form, which was nearly exclusively used since its acceptance by the Council of Trent Catechism. It is likewise found in Maskell's and Bishop Hilsey's Primers.

The seven deadly sins have always been the same, but their division is sometimes different. See Mr. Hazlitt's edition, p. 83, note '2, and Maskell's "Prymer," in "Monum. Ritual. Anglic." vol. ii. p. 178, London, 1846."

Richard Whitford, in his *Werke for Householdors*, first printed before 1530, says of the *Seven deadly Sins* :—"yet must you have a lesson to teche your folkes to beware of the VII pryncipall synnes, whiche ben comunely called the seven dedely synnes, but in dede they done call them wronge: for they be not alway dedely synnes. Therefore they sholde be called capytall or pryncipall synnes, and not dedely synnes. These ben theyre names by ordere after our dyvysion: Pryde, Envy, Wrath, Covetyse, Glotony, Slouth, and Lechery."

TALE LVIII., f. xvi. *vo.*] A metrical imitation of this is to be found in John Cotgrave's *Wits Interpreter*, ed. 1662, p. 286.

TALE LXII., f. xvii. *vo.*] This is introduced by Rabelais into his narrative, lib. 3, c. 34; but he puts a physician in the devil's place. A metrical version is found in the *Schoolhouse of Women*, first printed about 1540. In the undated copy the text is imperfect.

TALE LXIII., f. xviii. *ro.*] It is by no means unlikely, as Dr. Oesterly first suggested, that the editor of *A C. Mery Talys* borrowed this from Ottomarus Luscinus, "*Joci ac Sales miré festivi*," 1524, No. 50, where however, it is related of Aristotle. There are later imitations.

TALE LXVI., f. xviii. *vo.*] In the Table to the undated copy, this purports to be told "of him that woulde gette the maystrye of his wyfe." The text is incomplete at the end; but in the *Schoolhouse of Women* we have a metrical paraphrase, which supplies the deficiency:—

"A husband man, having good trust
His wife to him bad be agreeable,
Thought to attempt if she had be reformable,
Bad her take the pot, that sod over the fire,
And set it aboove upon the astire.
She answered him: 'I hold thee mad,
And I more fool, by Saint Martine;
Thy dinner is redy, as thou me bad,
And time it were that thou shouldst dine,
And thou wilt not, I will go to mine.'
'I bid thee (said he) vere up the pot.'
'A ha! (said she) I trow thou dote.'
Up she goeth for fear, at last,
No question mooved where it should stand
Upon his hed the pottage she cast,
And heeld the pot still in her hand,
Said and swore, he might her trust,
She would with the pottage do what her lust."

TALE LXIX., f. xix. *vo.*] This is a very common and favourite hoax. In *Joake upon Joake*, 1721, it is inserted of Charles II., Nell Gwynn, and the Duchess of Portsmouth, the last being made the sufferer.

But the editor of the *Tales* was probably indebted to the *Joci ac Sales* of Luscinus, 1524, already cited, although their texts do not perfectly accord in the details. The incident occurs with a slight variation among the *Fests of Scogin*.

TALE LXX., f. xix. *vo.*] There is a similar story in *Tarlton's Newes out of Purgatory*. Both have the air of having had a common Italian origin.

TALE LXXI., f. xx. *ro.*] Dr. Oesterley (*Shakesp. Fest Book*, 1866, p. 122) adduces several comparatively late parallels, and adds—"A very similar story can be heard to this day in Germany: A waiter in the Weidenbusch Hotel in Frankfort o. M. propofes the following riddle to a Prussian Lieutenant: It is not my brother, it is not my sister, and yet it is my mother's child. The lieutenant gueffes and gueffes; until at last the waiter tells him that it is himself. On the following day the lieutenant puts the same riddle at an evening party. The whole company declares: That is yourself, Lieutenant. No, Ladies and Gentlemen, it is the waiter at the Weidenbusch Hotel."

TALE LXXIII., f. xx. *vo.*] The village of Shottery, mentioned as the scene of this Jest, is about a mile from Stratford, between that town and Bordon Hill.

TALE LXXIV., f. xx. *vo.*] Undecipherable in the undated copy.

TALE LXXV., f. xx. *vo.*] The saying, which constitutes the *stamina* of this anecdote, is a different form of the one, that a thousand angels can stand on the point of a needle. Ward of Stratford, in his Diary, ed. 1839, p. 94., has this passage:— One querying another, whether a thousand angels might stand on the point of a needle, another replied, "That was a *needles* point."

TALE LXXVI., f. xx. *vo.*] Imperfect in the undated copy.

TALE LXXVIII., f. xxi. *vo.*] Borde, in the *Fyrst boke of the Introduction of Knowledge* (1542) puts into the mouth of the Welshman:—

"I do loue cause bobby, good tasted chese."

TALE LXXX., f. xxi. *vo.*] In his *Discovery of Witchcraft*, 1584, ed. 1651, p. 191, Scot has copied this anecdote as follows:— "So it was, that a certain Sir John, with some of his company, once went abroad jetting, and in a moon-light evening, robbed a miller's weire and stole all his eeles. The poor miller made his mone to Sir John himself, who willed him to be quiet; for he would so curse the theef, and all his confederates, with bell, book, and candel, that they should have small joy of their fish. And therefore the next Sunday, Sir John got him to the pulpit, with his surplisse on his back, and his stole about his neck, and pronounced these words following:—

'All you that have stolne the millers eeles,
Laudate Dominum de coelis,
And all they that have consented thereto,
Benedicamus Domino.'

Lo (saith he), there is savce for your eeles, my masters."

The text is too imperfect in the undated copy to ascertain the sense, and until the Göttingen one was discovered, the substantial transcript in Scot, which I first pointed out in my notes to *Old English Jest Books*, 1864, formed our only resource for a knowledge of the drift of the tale.

TALE LXXXI., f. xxi. *vo.*] Imperfect in the undated copy.

TALE LXXXII., f. xxii. *ro.*] Dr. Oesterley (*Shakespeare Jest Book*, 1866, p. 134) quotes an anecdote in the "Nouveaux Contes à rire," 1702, where a family of thieves steal a hog, kill it, and upon search being made for it, cover it with a cloth, and weep for it as for their father.

TALE LXXXIII., f. xxii. *ro.*] Very imperfect in the undated copy.

The same story occurs in the *Facetiæ* of Bebelius, according to Oesterley, under the title of "De insatia cuiusdam sacerdotis fabula perfaceta," and it is also found in the *Jests of Scogin*, from which I tried to supply the *lacunæ* in the text, before the Göttingen copy became known.

TALE LXXXIV., f. xxii. *ro.*] This and the three next are imperfect in the undated copy. No. 84 also occurs with variations in the *Jests of Scogin*.

TALE LXXXIX., f. xxiii. *ro.*] This was the famous Sir Richard Whittington, who is commemorated in plays, poems, and ballads. Thomas Heywood thus introduces him into his drama entitled: *If you know not me, you know nobody*, 1606; it

is a dialogue held between Hobson, the haberdasher of the Poultry, and Dr. Nowell, Dean of St. Paul's :—

“Dr. Now. This Sir Richard Whittington, three times Mayor,
Son to a knight, and 'prentice to a mercer,
Began the library of Gray-friars in London,
And his executors after him did build
Whittington College, thirteen almshouses for poor men,
Repair'd Saint Bartholomew's in Smithfield,
Glazed the Guildhall, and built Newgate.

Hob. Bones a me, then, I have heard lies ;
For I have heard he was a scullion,
And rais'd himself by venture of a cat.

Dr. Now. They did the more wrong to the gentleman.”

This, as well as the following story is defective in the other copy.

TALE XCI., f. xxiii. *vo.*] This story is omitted in the undated impression ; and it is one of the longest and best in the series.

TALE XCIV., f. xxiii. *vo.*] The text of the undated copy is mutilated both in this and the next article.

TALE XCVII., f. xxv. *ro.*] This is also imperfect in the other copy.

TALE XCVIII., f. xxv. *ro.*] This story is peculiar to the edition of 1526, and the next “Of the northern man that was all hart,” has all but perished in the other copy, merely a few illegible fragments remaining.

TALE C., f. xxvi. *ro.*] This is also incomplete in the undated copy.

APPENDIX.] Tales numbered 97, 99, and 100 in the undated copy are wanting in that of 1526. They are all more or less incomplete, the last terminating abruptly from the failure of the fragments of pasteboard to supply the end.

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^{} *The roman numerals refer to the Introductory matter, the folios to the text, and the arabic to the Appendix and Notes.*

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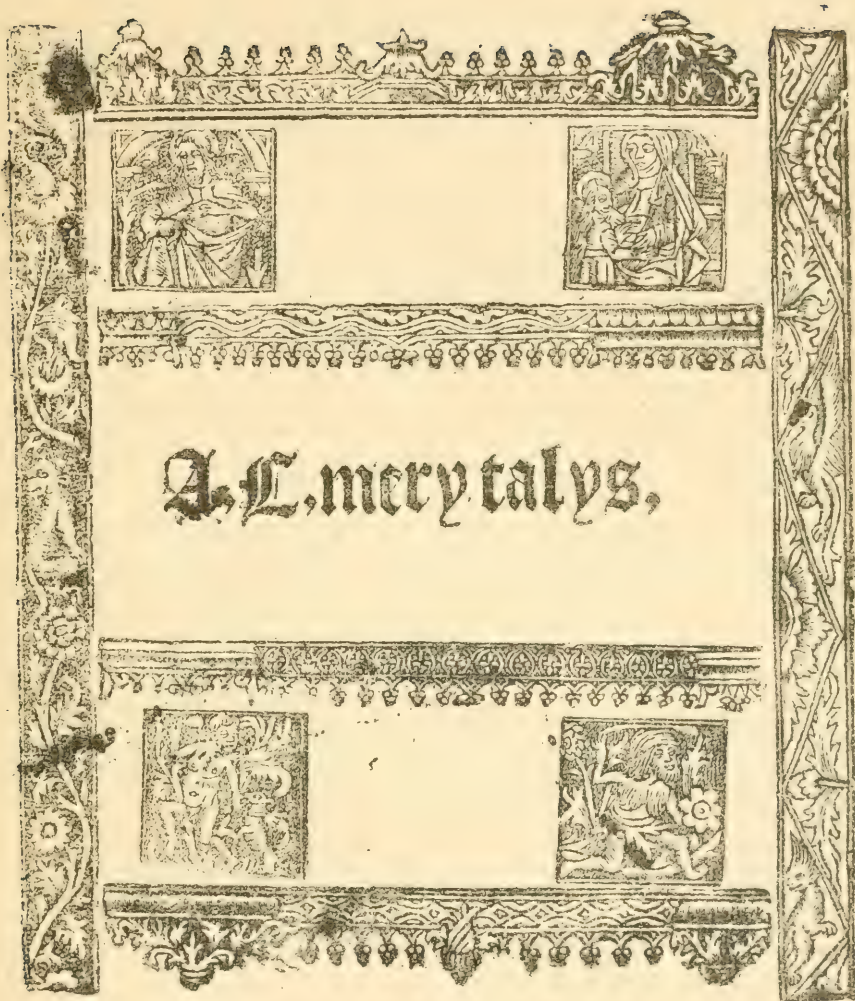
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Certayn Curat in the countrey there was that preached in the pulpit of the ten commandmentys Saying that there were ten commaundementes that euery man ought to kepe / & he that brake any of the / comytted greuous syn / how be it he sayd that somtyme it was dedly syn & somtyme venyall / But when it was dedly syn & when venyall / there were many doubts therein And a mynner

A yong mā a mad felow that cam seldom to church / & had ben at very fewe sermons or none in all his lyfe answerd hym thā thortly this wyse. A meruel master parson that ye say ther be so many commaundemētis & so many doubtys For I neuer hard tell but of ii. commaundemētis that is to say commande me to you & commande me fro you. For I neuer herd tell of mo doubtis but twayn that ys to say dout the candell. & dout the fyre. At which answer all the people fell a laughynge,

By this tale a man may well preue that they that be brought vpwyth out leryng or good maner shall neuer be, but rude and bestey all though they haue good naturall wyttys.

A tyme there was a Holy Citelyn walkyng in the cōtrey for sport which met with a folyshe prest / & in dyspō in cōmynratiō cald hym syr Johā. this prest vnderstanding his mockyng calde him master rafe / why quod the cytelyn doste thou call me master rafe / may quod the prest why callyst me syr Johā. Then quod the cytelen I call the syr Johā because euery folyshe prest most comunly is calde sic Johā / Mayr qud the prest & I call the master rafe because euery proude Colold most comenly is callyd master Rafe. At the which answer all that were by laught a pace because dyuers there supposyd the same cytelen to be a cokcold in dede.

By thys tale ye may se that he that delyteh to deryde & laughe othys to skorne is somtyme hym selfe moze derydyd.

A wyfe ther was which had apointed her prētys to com to her bed in the night which seruāt had long wordd her to haue his plesur which acordige to the apoitnēt cā to her bed syde i the night her husbād lyng by her & when she perceyvd hym ther she caught hi by the hād & byld hym fast & incontīnēt wakened her husbād & sayd / Sir it is so ye haue a fals & an vntru seruāt to you which is william your prētys & hath lōge wordd me to haue his plesur / & because I could nat auoyde his importunate request I haue appoitrd hym this night to met me in the gardē i the herber & yf ye wyll aray your self in myn aray & go theder ye shall se the pte therof & then ye may rebuke hym as ye thike best by your dyscrecyon / this husbād thus aduertised by his wyfe / put vpō hym his boyes carynt & went to the

herber and when he was gone thider the prentys cā in to bed to his mast-
res wher for a season they wer both contēt & pleasyd ech other by the space of
an houre or .iiij. but when she thought tyme cōueniēt she layd to the prentys
Now go thy way in to the herber & mete hym & take a good waster in thy
hād a way thou dydys it but to pue whether I wolde be a good womā or no &
reward hym as thou thynkyst best. This prentys doig after his mastres cō-
cell wēt to the herber wher he founde his master i his mastres apper & layd
I thou harlot art thou comē hether / now I se well yf I wold be fals to my
master thou wouldest be a strōg hore but I had leuer thou wer hāg d thā I
wold do him so traitorous a dede therfore I shall grue the some punishment
as thou lyke an hore hast deseruyd / & therwith lapt hī wel about the shoul-
dres & bak & gaue hym a dolē or .iiij. good stryppys the master selyng hym selfe sō-
what to mact layd pefe wyllā myne own true good seruāt for godys sake
hold thy hādys for I ā thi master & not thi mastres na hore qd he thou lyest
thou art but an harlot & I dyd but to pue the / & lūote hī agayn Alas man
quod the master I beleche the nomore for I am not she for I am thy master
sele for I haue a berd and therewith he spacyd his hād & felt hys berd Alas
master qd the prentys I crye you mercy & then the mayster went vnto hys
wyfe & she askyd hym how he had sped & he āswerd I wis wyfe I haue bene
threwodly betyn how be it I haue cause to be glad for I thanke god I haue
as trew a wyfe & as trew a seruāt as any man hath in england.

W By this tale ye may se that it is not wysdome for a man to be ruled
alway after hys wyues counsell.

I fortunyd that in a market towne in the counte of Suffolk
there was a stage play i the which playe on callyd John adzo-
yns wich dwelyd i a nother byllage .iiij. myle frō thēs playd the
deuyl. And whē the play was done this John adz.yns i the
euenyng departyd frō the sayd market towne to go home to his owne house
& be cause he had there no chāge of clothige he went forth i his deuyls a pell
whiche i the way comyng homewardā thozow a waten of conys belōgyng
to a gētylmā of the byllage wher he hym selfe dwelt. at which tyme it fortu-
nyd a prest a byear of a church therby with .iiij. other unthyrfty felowes
had brought with thē a hore a hey & a feret to thēret ther to get conis & whē
the feret was in the yerth & the hey set ouer the path way wher i thys John
adz.yns shold com. this prest & this other felowes saw hym com i the deuyls
raynēt cōsyderig that they were i the deuyls seruyse & stelig of cones & sup-
posyng it had ben the deuyl in dede for fere ran away. this John adz.yns
i the deuyls raynēt & be cause it was sōwhat dark saw not the hey but wēt
forth i hast & stōblid therat & fell down & wyth the fall he had almost broke

But whē he was a lityll reuryd he lokyd bp & spyed it was a hay to chack
 connyes & lokyd further / & saw that they ran away for fere of hym / & saw a
 horse tyed to a bulh laden with connyes whych they had taken / & he toke the
 horse & the haye & lepe vpo the horse & rode to the gentylmannys place that
 was lord of the warden / to the entente to haue thanke for takynge suche a
 pray. And when he cam / knockyd at the gatys. To whome anon one of the
 gentylmannys seruauntys akyd who was there / and sodeynly openyd the
 gate / and as sone as he perceyuyd hym in the deuyls raimente was sodeynly
 abashyd / and sparryd the dore agayn / & went in to his mayster / and sayd &
 sware to hys mayster that the deuyl was at the gate / and wolde come in.
 The gentylman heryng hym sayd is callyd another of hys seruauntys & bad
 hym go to the gate to knowe who was there. This seconde seruaunt cam to
 the gate durst not open it / but akyd with lowd voyce who was there. thys
 Johā Androyns in the deuyls apperell ar swerd with a hys voyce and sayd
 Tell thy master I must nedys speke with hym or I go. This secōd seruaunt
 heryng that answer supposynge also it had bene the deuyl / went in agayn
 to his master and sayd thus / mayster yt is the deuyl in dede that ys at the
 gate / and sayth he must nedys speke with you or he go hens. The gentylman
 than began a lityll to bafte and callyd the steward of hys howse / whyche
 was the wysst seruaunt that he had and bad hym to go to the gate and to
 byrge hym sure woꝛde who was there. This steward be cause he thought
 he wold se surely who was there came to the gate and lokyd thowow the rym
 mys of the gate in dyuers placys / and saw well that yt was the deuyl and
 sat vpon an horse and hangynge aboute the saddell on euery syde laxe the
 cony heddyes hengynge down / than he came to his mayster aferde in greate
 haste and sayd / By goddys body yt is the deuyl in dede that is at the gate
 sittynge vpon an horse laden all wyth sowyllys / and by lykelyhede / he is com
 for your soule purposely / and lakkyth but your soule / & yf he had your soule
 I wene he shold be gone. This gentylman thā meruelously abashyd callyd
 bp his chapleyn / and made the holy candell to be lyght / and gat holy watte
 and wente to the gate wyth as many of hys seruauntys as durste go with
 hym / where the chapleyn with holy woꝛdys of conuincacion sayde / In the
 name of the fader / sone and holy goost / I conuere the and charg the in the
 holy name of god to tell me why and wherfore thoue commyste hyther.
 This Johā Androyns in the deuyllys apparell heryng theyn begynne to
 couere after suche maner sayd / Nay nay be not a ferd of me for I am a good
 dyuell I am Johā Androyns your neghbour dwellyng in thys towne and
 he that played the dyuell / to day in the play / I haue brought my mayster a
 dosen or ii. of hys owne connyes that were stolyn in hys warden and they
 horse & they hay / and maie theym for fere to runne away / and when they

herde hym thus speke by hys voyce they knewe hym well ythoughte and openyd the gate and let hym come in. And so all the folowyd here and dyed was togyd to myght and dyspozte.

By this tale ye may se that me fear many tymes more than they nede which hath causyd me to beleue that spytytyes & denyis haue bene sene in dyuers placys when it hath bene nothyng so.

Ther was a riche man which lay soze seke in his bed lyke to dy whee soze his eldyt son cam to hym & beseechyd hym to grue hym his blyf syng to whom the fader sayd son thou shalt haue goddys blessing & myne. & soz that that thou hast ben euert good of condycions I grue & bequeth the all my land. to whom he answered & sayd nay fader I trust you shal lyue & occupy them your selfe full well by goddys grace. Some after came his ii. sone to hym lyke wyse & despyed his blessing. to whom the fader sayd because thou hast be euert kynde & gentyll & I geue the goddys blessing & myn and also I bequeth the all my mouable goodys. to whom he answered and sayd. nay fader I trust ye shall lyue & do well & spend and ble your goodys your selfe by goddys grace. Anon after the iii. sone cam to hym & despyed his blessing to whom the fader answered & sayd by cause thou hast bene euill & stobozne of condycions & wolde neuer be ruled after my counsell I haue nother land nor goodys onbequethyd but onely a lytell vacant ground where a galows standyth which now I geue and bequeth to the. and goddys curle withall to whom the sone answered as hys bytherne dyd & sayd nay fader I trust ye shall lyue & be in good helth and haue yt and occupy it your selfe by goddys grace. But after that the fader dyed & this thyrd son cotynuyd styll hys vnthyssty condycions wherefoze yt was hys fortune afterwarde soz hys delecturyng to be hangyd on the same galows.

By this tale men may wel perceyue that yong people that wyll not be ruled by theyr frendys counsell in youth in tymes come to a shamfull ende.

Two gentylnen of accoyntaunce wet appoyntyd to ly with a geyll wo

Tma in one nyght the one not knowyng of the other at dyuers tymes

Thys fyrst ad his houre appoyntyd ca. & in the bed ther he fortunyd to lese a rying. the ii. gentylna when he was gone cam. & fortunyd to fynd the same rying. & when he had sped hys besynes departyd. & ii. or. iii. dayes after the furst gentylnan seyng his rying on the others synge chalengyd yt of hym he & denyed yt hym & bad hi tell wher he had lost it & he seyde i such a gentyll womans bed. than quod the other & ther founde I yt. & the one sayd he wolde haue yt. the other sayd he shulde not. tha they agreyd to be iuggd by the next ma that they mote. & it fortunyd theym to meete with the hulbad of the sayd gentyll woma & despyd hym of his best Iugemēt lychwyng hym all hole mater. then quod he by my iugemēt he that owde the lictys shuld haue the rying. the quod they & soz your good iugemēt you shall haue the rying.

In a byllage in suster there dwellyd a husbandinā whose wyfe
 fortunyd to fall lyk. Thys husbandinā came to the preest
 of the church and despyd hys counceill what thyng was best to
 help his wyfe/ whych answerd hym a layd þ in hys ostrete in londō there
 was a conyng phesycyon whose name is callyd master Jordayne/ So
 to hym & shew hym that thy wyfe is lyk and impotent & not able to go &
 shew hym in her water and bescech hym to be good master to the/ and praye
 hym to do hys cure vppon her: and I warrant he wyll teche the some med-
 syne that shall help her. Thys husbandinā folowynge hys counceill cā to
 london & askyd of dyuers men which was the way to good ale strete so þ
 euery man þ hard hym laught hym to scorne. At the last one þ harde hym
 askyd him whether it were not bred strete that he wold haue/ By god qd
 the husbandinā ye say treuth: for I wyll well it was other bryde or dyntk:
 So whē they had taught hym the way to bryd strete & was eiteryd into þ
 strete he askyd of dyuers men where one master Bysspot dwellyd whych
 sayd they knew no such mā & laught at hym apace. At last one askyd him
 whether it were not master Jordayn þ physycō. ye þ same qd þ husband
 inā for I wot well a Jordayn & a physpot is all one. So whē they had shew-
 dyd hym hys house he wēt thyder & cā to hym & dyd hys erād thus & sayd
 Syr if it please your masthryp I vnderstand ye ar callyd a conyng confu-
 syon: So it is my wyfe is lyk & oumympotent & may not go & here I haue
 brought you her water I bescech you do your corage vppon her & I shall
 gyue you masthryp a good reward. The phesycō pleyuyng by the water
 þ she was weke of nature bad hym get her mete þ were restoratyue & spe-
 cially if he could let her haue a poundgarnet & to let her not ouercome her
 stomak w mych mete tyll she haue an apetyte. Thys husbandinā herd him
 speke of a poundgarnet & an apetyte had wend he had spoken of a pound
 of garlyk and of an ape & shortly bought a pound of garlyk & after went
 to the styward & bought an ape of one of the marchant & brought both
 home to hys wyfe & tyed the ape wā cheyn at hys bedde fete/ & made hys
 mye to ete the pound of garlyk whether she wolde or no/ wherby she fell
 in so gret a lask that it purgyd all the corrupciō out of her body: wherby
 a by resō þ the ape that was tyde ther made so many mōkys skypys &
 lakk that made her oft pyns to be mery & laught that thankyd be god
 she was shortly restord to helth.

By thys tale ye may se that oft tynys medelsyns taken at ad-
 uentures do as much good to the Patient as medelsyns geuen
 by the solempne coñceill of conyng physycons.

In the vniuersyte of Oxenford there was a skoler y^e delytyd
much to speke eloquent englysh & curious termes/ And ca to y^e
cobler wyth hys sjoys whych were pikid befoze as the y^e bryd y^e
felson to haue them chout yd & sayd thys wyse/ Col let I pray the let me. ii.
tryangyls & ii. semy cercles bypon my lubpedytals & I shall gyue the loz
thy labor/ Thys cobler becaule he vnderstode h^e in not half well alwerid
tho: tly & sayd/ Syr youre eloquence passith myne itelligence/ but I pro-
myse you yf ye meddyl wyth me/ the dowyng of youre sjoyn shall coste
you. iii. pence.

¶ By thys tale me may lerne y^e it is foly to study to speke eloquet
ly befoze them that be rude & vnlernyd.

In Certayn artificer in londo there was whych was soze syk that
could not well dygest hys meate/ to whō a phyysyco cam to gyue
hym counsell & leyd y^e he must vye to ete metis y^e be light of dy-
gestyon as small byrds/ as sparous or swallows & cipeyall y^e byrd y^e ys
callyd a wagtail whole tlethe ys meruclouse lyght of dygestyō becaue
that byrd ys euer mouyng & flyyng. The lyk man heryng the phelicion
seyd so andwerd h^e in a seyde/ Syr yt that be the cause y^e those byrds be
lyght of dygestyon/ Than I know a metc mychlyghter of dygestion thā
other sparow swallow or wagtail/ & that ys my wyys tōg for it is ne-
uer in rest but euer mouyng & flyyng.

¶ By thys tale ye may lerne a good generall rule of phesyk.

In womā ther was whych had had. iiii. husbād. At fortunyd also
that this fourth husband died & was brougt to churche bypon y^e
here/ whō this womā folowyd & made gret mone & wext very loze. An to
mych that her neybours thought she wold sowne & dy for sorow/ wherfor
one of her goslyps cam to her & spake to her in her ere & bad her for godd^e
fake to comfort her self & refrayne that lamentacōn o: ellys it wold hurt
her gretly & pauenture put her in ieopdy of her lyfe. To whō this womā
alwerd & sayd/ Thys good gosyp I haue gret cause to mo:ne if ye knew
all/ for I haue byryed au. husbandys besyde thys man/ but I was neuer i
the case y^e I am now/ for there was not one of thē but whē that I folowid
the corse to chyrch yet I was sure alway of an other husbād befoze that y^e
corse cam out of my house/ & now I am sure of nō nother husband & ther
for ye may be sure I haue gret cause to be sad & heuy.

¶ By thys tale ye may se that the olde pueybe ys trew that yt is as
gret pyte to se a woman wepe as a gosse to go barete.

A Nother woman there was that knelyd at þ̄ mas' of requiē whyle the corse of her husbānde lay on the bere in the chyrch. To whom a yonge man came to speke wyth her in her ere as though he hȳt had bene for som matre concernyng the funerallys/ howe be yt he spake of no such matter but only woowyd her that he myghte be her husbānde / to whome she answerde & sayde thus/ Syr by my trouthe I am sory that ye come so late / for I am sped all redy / For I was made sure yester day to a nother man.

¶ By thys tale ye maye perceyue that women ofte tymes be wyse and lothe to lose any tyme.

A Merchant that thought to deride a myllner seyde vnto þ̄ myllner syttryng among company. Sir I haue hard say that euery trefw myllner that tollythe trefwyfe hath a gyldeyn thombe/ the myllner answered & leyde it was trefwth/ Then quod the merchaunt I pray the let me se thy thomb/ & when the myllner shewyd hys thomb the merchaunt sayde I can not perceyue þ̄ thy thombe is gyit/ but yt ys but as all other mennys thōbis be/ to whom the myllner answered & leyde/ Syr trefwthe yt ys that my thōb is gyit how be it ye haue no power to se it/ for ther is a properte cuer incidet thereto þ̄ he þ̄ ys a cokecold shall neuer haue power to se yt.

¶ He callyd Oconer an ysch lord toke an horsleman prysoner that was one of hys gret enemyes/ whiche for any request or yntrety þ̄ þ̄ horsman made gaue iugement that he shulde incōtynēt be hāgyd/ & made a frere to shryue hym and bad hym make hym redy to dye Thys frere þ̄ shroue hym examyned hym of dyuers synes & askyd hym among othere whyche were the grettyste synys that euer he dyde/ thys horsleman answered & sayde one of the grettyste actys that euer I dyde whyche I now most repent is that when I toke Oconer the laste weke in a churche and ther I myght haue bzennyd hym church and all & because I had consyence & pyte of bzennyng of the church I taryed þ̄ tyme so long þ̄ oconer escaped/ & that same deferring of bzennyng of the church & so long taryeng of that tyme is one of the worst actys þ̄ euer I dyd wherof I moste repent/ Thys frere perceyuyng hym in that mynde sayde pece man in the name of god & change þ̄ mynde & dye in charite or els thou shalt neuer come in heuē/ nay quod the horsman I wyll neuer change þ̄ mynde what so cuer shall come to my soule/ thys frere perceyuyng hym thus styll to contynue hys mīde cā to oconer & leyde sy in þ̄ name of god haue soue pyte vppō thys mannys soule & let hym not dye now tyl he be in a better mynde/

For yf he dye now he hys to far out of charyte & utterly hys soule shalle be dampnyd / and she wyd hym what mynde he was in & all the hols matter as ys before shewyd. Thys hofman heryng & fere thus intrete for hym sayd so oconer thus / Oconer thou seest well by thys manys repoyte & yf I dye now I am out of charyte & not redy to go to heuen & so it ys & I am now out of charyte in dede / but thou seest well & this fere ys a good man he is now well dysposyd & in charyte / and he is redy to go to heuen & so am not I / therfore I pray the hang vp thys seere whyle that he hys redy to go to heuen and lette me tary tyl a nother tyme & I may be i thas ryte and redy & mere to go to heuen. This Oconer heryng this mad answere of hym sparyd the man & forgave hym hys lyfe at that season.

¶ By thys ye may se that he that is in daunger of his enmye & hath no pyte. he can do no better than shew to hym the uttermoste of hys malycious mynde whych that he beryth toward hym.

The archdekin of Essex & had bene long in auctoryte in a tyme of vyl ytacion when all the preestys apperyd betoze hym callyd a lyde. iii. of & yrog preestys whych were accusyd & they could not well say they deuyne seruyce / & alkyd of the whē they sayd mis whetther they sayd corpus meus or corpiu meu. The furst preest sayd & he sayd corpus meus. The secōd sayd & he sayd corpiu meu. And the he alkyd of the thyrd how he layd / whych answeryd & sayd thus / y because it is so gret about & dyuers men be in dyuers opynyons / therfore because I wold be sure I wold not offend whē I come to y place I leue it clene out & say nothyng therfore / wherfore he then openly rebukyd them all thre. But dyuers that were present thought moze default in hym because he hym self before tyme had admyttryd them to be preestys.

¶ By thys tale ye may se that one ought to take hede how he rebukyth an other lest it come most to hys owne rebuke.

Two freres sat at a gentylmans tabyll whych had betoze hym & a fastyng day an ele & cut the hed of the ele & layd it vppō one of & frer trechar / but the frere because he wold haue had of & myddyll part of the ele sayd to the gentylman he louyd no ele hedde / this gentylman also cut the tayle of & ele & leyd it on the other frer trechar / he lyke wyse because he wold haue had of the myddyll pte of & ele sayd he louyd no ele taylys. Thys gentylman perceyving that gaue the tayle to the frere & sayd he leuyd not the hed / & gaue the hed to hym that sayd he louyd not & tayle. And as for the myddyll parte of the ele he etc part hym

self & part he gaue to other folke at þe table/wherfore these fletes for au-
ger wold ete neuer a m. sell/ & so they for all theyr craft & subtylte were
not onely deceyued of þe best moosell of þe ele/ but therof had no part at al.

¶ By this ye se that they þe couet the best part sountyme therefore
lose the meaner part and all.

A welchman dwellinge in a wyld place of walys came to hys
curate in the tyme of lent & was cōfessyd. & when his confellyon
was in maner at the end the curate asked him whether he had any other
thyng to say þe greuyd hys cōscyēce/ whych sore abasshyd answerd no
word a gret wyyle/ at last by exortacion of hys goostly fader he sayd þe
there was one thyng in his mynd that gretly greuyd hys cōscyēce which
he was ashamed to vtter/ for it was so greuous þe he trowid god wold
neuer forgyue hym/ to whom the curate alsweyd & sayd þe goddē mercy
was aboue all/ & had hym not dyspaye in the mercy of god/ for what so
euer it was yf he were repentante þe god wold forgyue hym/ And so by
long exortacion at the last he shewyd it & seyde thus / Syr it happenyd
ous that as my wyfe was making a chese vppon a fryday I wold haue
sayd whether it had ben salt or freish and toke a lytyll of the whey in my
hand & put it in my mouth & or I was ware part of it went downe my
throte agaynst my wyll & so I brake my fast/ to whom the curate sayd & if
ther be no nother thyng I warant god shall forgyue the. So whā he had
well comfortyd hym w þe mercy of god the curate prayd hym to answer a
question & to tell hym treuth/ & when the welchman had promysyd to tell
the treuth/ the curate sayd that there were robberyes & murders done nye
the place whete he dwelt & dyuers men souid slayne & askyd hym whether
he were cōsentyng to any of them/ to whō he answerid & seyde yes & sayd
he was pteer to many of them & dyd helpe to robbe & to sle dyuers of them
¶ Then the curate askyd hym why he dyd not cōfesse him therof/ the welch-
man alsweyd & sayd he toke þe for no synne for it was a custome amonge
them þe whan any boty came of any ryche merchaunt rydyng þe it was but
a good neybourys dede one to help a nother when one callyd a nother/ &
so they toke that but for good felyschyp & neybourhod.

¶ Here ye may se þe some haue rymozle of consyence of small venyall
synys & fere not to do gret offence wout shame of þe world or drede of
god: & as þe cōen puerb is they wūble at a straw & lepe ouer a blok.

A Ryche couetous marchāte ther was þe dwellyd in Lōdon whych
euer gaderyd money & couid neuer fynd in hys hert to spend no
ggt vppon hym self nor vppon no mā els/ whych fell sore lyk/ & as he lay

on hys deeth hed had hys purs lyeng at his beddys hed/ & had suche a loue
to hys money that he put his hand in his purs & toke out therof. x. oʒ. xii. li
i nobles & put them in his mouth/ And becaule his wyfe & other pceuyd
hym very lyk & lyke to dye they crotyd hym to be confelssyd and brought
p curate vnto him/ whych when they had caulyd hym to ley Benedicite p
curat bad hym cry god mercy & shew his synnys. Than this lyk man be-
gan to sey I cry god mercy I haue offendyd in p. vii. dedly synnys & bro-
ken the. x. commaundementys/ & becaule of the gold in hys mouth he mut-
fled so in hys speche that the curate cowde not well vnderstande hym /
wherefore the curate asked hym what he hadde in hys mouth that letted
hys speche / I wys mastere persone quod the lyk man inuffelynge I haue
nothyng in my mouth but a lyttyll money becaule I wot not whether I
shall go I thoughte/ I wolde take some spendyng money wythme for I
wot not what nede I shall haue therof / And incontynent after that sey-
yng dyed befoze he was confelssed oʒ repentant that ony man could per-
ceue/ and so by lyklyhode went to the deuyll.

¶ By thys tale ye may se that they that all theyre lyuys wylle neuer do
charyte to theyre neyghbours/ that god in tyme of theyre dethe wyl not
suffer them to haue grace of repentaunce.

There was a certayn ryche husbandman in a byllage whych loued
nottes meruclously well & set trees of silberdys & oher nut trees
in his orchard/ & nor shyd them well all hys lyfe/ & when he dyed he made
hys executours to make promise to bery w hym yn hys graue a bage of
nottis oʒ els they sholde not be hys executours/ which executours for fe-
re of losyng theyre tomyrs fulfyllyd hys wyll & dyd so. It happenyd p the
same nyght after that he was beryed there was a mylner in a whyte co-
te came to this māys garden to thetēt to stele a bag of nottis/ & in p way
hē met w a tayler in a blak cote an yntheft of hys accoyntaūce & shewyd
hym hys intent/ This tayler lyke wyse shewyd hym p he intēdyd p same
tyme to stele a shepe/ & so they both there agreyd to go forthward euery
man seuerally w hys purpose & after p they apoynted to make good che-
re ech w othēr & to meete agayne in p chyrch porche/ & he that came furst to
tary for the other ¶ This mylner when he had spede of hys nottis came
furst to the chyrch porche & there taryed for hys felowe and the mene why
le satte styll there & knakked nottis. ¶ It fortunēd than the clerk of the
church becaule ye was abowt. ix. of the clock cam to ryng curfu. & when he

lokyd in þ porch & saw one all in whyte knakkyng nottes / he had went
 it had bene þ dede man rylen out of hys graue knakkyng þ nottes þ
 wer byryed w hyin & ran home agayn in all hast and tolde to a krepyll þ
 was in hys howle what ye had lene. This krepyll thus heryng rebu
 kyd þ sexten & seyð þ yf he were able to go he wold go thyder & cōiure þ
 spryte / by my trouth qd þ sexte & yf thou darst do þ I wyl bere the on my
 nek & so they both agreo. The sexten toke þ krepill on hys nek & cam in
 to þ chyrch yare agayn / & þ mylner in þ porch saw one comyng beryng
 a thing on his bak had went it had ben þ taylour comyng w the shepe
 & rose vp to mete the / & as he cam towarde the he askeyd & seyð / Is he
 fat / is he fat / þ sexten heryng hym sey so / for fere cast the krepill down &
 seyð fat or lene take hym ther for me / & ran away / & the krepill by myra
 cle was made hole & ra away as fast as he or faster / This mylner per
 ceuyng þ they were .ii. & þ one ran after a nother suppolyng þ one had
 spyed þ tayler stelyng þ shepe and þ he had ron after hym to haue taken
 hym / and fered þ ioun body also had spyed hym stelyng nottes he fer fer
 re lest hys nottes behynd hym and as secretly as he cowde ran home to
 hys myll / And anon after þ he was gon þ tayler cam w the stolyn shepe
 vpon hys nek to the chyrch porch to seke the mylner & when he found
 ther the not shalys he suppoled þ hys felow had be ther and gone home
 as he was in oede / wherfore he roke up þ shepe agayne on hys nek and
 went to ward the myl / But yet duryng this whyle the sexte which ran
 away went not to hys owne house but wēt to the pyll prytis chāder / &
 thewð hym how the spryte of þ man was rylē out of hys graue knakkyg
 nottes as ye haue hard before / wherfor þ prest sayd that he wold go cōiure
 re hym yf the sexten wold go w hym / & so they both agreed / þ prest dyd
 on his surples & a stole about hys nek & toke holy water w hym and cam
 w the sexte toward þ church / & as sone as he enteryd in to þ church yare
 de / The tayler w the whyte shepe on hys nek intendyng as I before ha
 ue shewid yow to go down to þ myll met w them & had went þ þ prest in
 hys surples had ben þ mylner in hys whyte cote / & seyð to hym by god
 I haue hym I haue hym meanyng by the shepe þ he had stolyn / the prest
 perceuyng the tayler all in biak & a whyte thyng on hys nek had went
 it had ben þ deuyl beryng away the spryte of þ dede man þ was beryed
 & ran away as faste as he coud takyng þ way downe toward the myll / &
 þ sexten romnyng after hi. This tayler seyng one folowynge hi had wēt
 þ one had folowed the mylner to haue don hym some hurt & thought he
 wold folow if neede were to help þ mylner. & went forth ryl he cam to the
 myll & knokked at þ myldore / þ mylner beyng w yn asked who was ther
 þ tayler answered & said by god I haue caught one of them & made hi sure

& tyed hym fast by þ leggy's menyng by the shepe þ he had stolyn & had
 the on hys neck tyed fast by þ leggy's. But þ mynnet heryng him ley þ he
 had hym tyed fast by the leggy's had wente it had be the conitable þ had
 take the tayler for stelyng of the shepe & had tyed him by þ leggs / & ferid
 þ he had comen to haue taken hym also for stelyng of the norrys / wherto
 ze the mynnet openyd a bak doze & ran away as fast as he coude. The tay-
 lour heryng the bak doze openyng wet on þ other syde of þ myll / & there
 saw the mynnet runnyng away / & stode there a littyll whyle musyng w þ
 shepe on his neck. Then was the parisch prest & the sexte standyng there
 vnder the myllhouse hydyng them for tere & saw the taylour agayn w þ
 shepe on his neck had wend styll it had bene the dyuyl w the spyt of the
 dede man on hys neck & for fere ran away / but becaule they knew not the
 ground well / the prest lepte into a dyche almost ouer the hed lyke to be
 drounyd that he cryed wyth a loud voyce help help. Then the taylour lo-
 kyd about & saw the mynnet rone away & the sexte a nother way & hard
 the prest cry help: had wend it had bene the costable w a g:et cōpany cry-
 eng for help to take hym & to byng hym to pylon for stelyng of þ shepe
 wherfore he threwe downe the shepe & ran away a nother way as faste as
 he coude / & so euery man was abard of other wythout cause.

¶ By thys ye may se well it is foly for any man to fere a thyng to
 nygh tyl that he le loue proue of cause.

A þ old world when all thyng coude speke þ. iiii. element met
 to gedet for many thyngs whych they had to do becaule they
 must neddyll alway one with a nother: & had cōmunicaciō to
 gedet of dyuers matters / & becaule they coude not concludre all the y: ma-
 ters at þ sealon they appoyntyd to byke comunyrcacy on for þ tyme & to
 mete agayn a nother tyme / therfore ech one of the shewyd to other wher
 they: most abydyng was & where they: felows shuld fynd the in if neede
 shuld requyre: & suill þ yerth sayd byethen ye know well as for me I am
 ymanēt alway & not remouable therfor ye may be sure to haue me alway
 whan ye lyst. The water seyde yf ye lyst to seke me ye shalbe sure cuer to
 haue me vnder a roft of grene rushys or ellys in a womans eye. The
 wynde sayd yf ye lyst to seke me ye shalbe sure cuer to haue me amonge
 aspyn leuys or els in a womans tong. Then quod the fyre yf any of you
 lyst to seke me: ye shall cuer be sure to fynd me in a flynt stone or in a
 womans hart.

¶ By thys tale ye may letne aswell the properties of þ. iiii. element:
 tys as the properte of a woman.

A Here was a iustyce but late in þe realme of englonde called master Clauysour a very haunty man & rude of condicions & louyd neuer to spede mych money / This malter Clauysour rode on a tyme in hys cyrcute in a place of the north cōtrei where he had agreed wth the shyrif for a certayn somme of money for hys chargys thoro we the shyre / so that at euery Anne & lodgynge thys master baulour payd for hys own collys It fortunyd so þ^t when he cam to a certayn lodgynge he cōmaunded one Corpyn hys seruāt to se þ^t he vled good husbondry & to saue suche thynges as were last & to cary it wth hym to serue hym at the next baytyng / Thys Corpyn doynge hys masters cōmaudemēt toke þ^t brokyn brede brokyn mete & all lytyl thig þ^t was last & put it in hys male / The wyfe of þ^t house pcepyng þ^t he toke all suche fragmentys & vytayle wth hym þ^t was last & put it in hys male / she brought vp þ^t podge þ^t was last i the pot & when corpyn had turned hys bak a lytyl syde she pouryd þ^t podge in to þ^t male whych ran vpon hys robe of skarlet & other hys garnemētyz & rayed them very euyll that they were mych hurt therwth. Thys Corpyn sodenly tornyd him & saw it / reuylde the wyfe therfor & ran to hys master & told hym what she had don / wherfor master Clauysour incōtēt callyd þ^t wyfe & seyd to her thus. Thou drab qdst he what hast thou dō why hast thou pouryd þ^t podge in my male & marryd my raynēt & gere / O lyt quod þ^t wyfe I know well ye ar a iudge of þ^t realme / & I pectepue by you: your mid is to do ryght & to haue that that is your owne / & your mynd is to haue all thyng wth you þ^t ye haue payd for / both brokyn brede mete & other thyng: þ^t is ieste: & so it is reason that ye haue / & therfore because your seruāt hath taken the bred & the mete & put it i your male I haue therfore put in your male the podge þ^t be last because ye haue well & truly payd for them for yt I shuld kepe ony thyng from you þ^t ye haue payd for: peraduenture ye wold trouble me in the law an other tyme.

A Here ye may se þ^t he þ^t playth the nygarde to mych sometyme ys torneth hym to hys owne losse.

A Certayne weddyd man there was whyche whan he was dede cā to heuen gatys to saynt Peter & sayd he cā to claym his herytage which he had deseruyd. Seynt Peter askyd hym what he was / & he sayd a weddyd mā / anon Seynt peter openyd þ^t gat^{er} & bad hym come in & sayd he was worthy to haue hys herytage because he had had much trobyll & was worthy to haue a crowne of glory. Anon after þ^t there cam a nother man that claymyd heuyn & sayd to Seynt Peter he had had .ii. wyuys / to whom Seynt peter asweryd and sayd come in for thou art worthy to haue a doble crown of glory / for thou hast had doble trouble / at þ^t last there cam a thyrd claymyng heuyn & sayd to Saynt peter

þ he had had.iii. wyuys & desyryd to come in/what quod Seynte Peter thou hast bene onys in trouble & therof deliueryd/& then wyllingly woldest bet: obyl: agayn & yet agayn therof deliueryd/& so: all þ could not beware þ thy: de tyme/ but enterest wyllingely in trobyll agayne there fore go thy way to hell for thou shalt neuer come in heuen for thou arte not worthy.

¶ This tale is a warnyng to them that haue bene twyse in parell to beware how they come therin the thyrd tyme.

A Ryche merchant of london there was which had but one sonne þ was somewhat vntyfty therfore his fader bypon hys deeth bed called hym to hym & leyde he knew well þ he had ben vntyft ty howbeyt yf he knew he wold amende hys condicions he wold make hym his executoure & leue hym in his goodys so þ he wold promyle to paye for hys soule: & to fynde one dayly to sayng for hym/ whyche sayng is performe hys son there made a farythfull promyle. After þ this mā made hym his executoure & dyed/ But after that hys sone kept luthyrot þ in short tyme he had wasted & spend all & had nothyng left but a hen & a cok that was hys faders. It fortunyd than that one of hys frendys came to hym & sayd he was soyy þ he had wastyd so mych & askyd hym how he wolde pfoyn hys pmyse made to hys fader þ he wold kepe one to sayng for hym ¶ This yong man answerd & sayd by god yet I wyll perfoyme my promyle/ for I wyll kepe this same cok alyue styll and he wyll knowe euery daye and so he shall sayng euery day for my faders soule/ & so I wyll perfoyme my promyle well ynough.

¶ By this ye may se that it is wysdom for a man to do good dedys hym self whyche he is here & not to trull to the prayer and promys othys executours.

There was a mayde stode by a ryuers syde in her synok bathyng clothys. And as she stoupyd oft tymys her synokke cleuyd betwene her buttockes/ By whome there came a trete seynge her and sayde in sport. Mayde take hede so: Bayard bytys on the byddyl. þay wys master frere quod the mayden he doth but wype hys mouth and we mych ye wyll come & kysse hym.

¶ By this ye may se that a womans answer is neuer to seke.

A Certayn man there was dwellinge in a towne callyd Gotaun
which went to a fayre. iiii. myle of to by shepe/ & as he cam ouer
a byrdege he met w one of hys neybour & told him whether he
went/ & he askyd hym whych way he wold byrdege the/ whych sayd he wold
byrdege the ouer the same byrdege/ nay quod the other mā but thou shalt not
by god qd he but I wyl/ & other agayn laid he shuld not/ & he agayn laid
he wold byrdege them ouer i pyte of his teth & so fell at word/ & at the last
to buffet/ that eche one knockyd other well about the heddis w theyre
fystys. To whom there cam a thyrd man which was a myner wth a lak
of mele vppō a hōse a neybour of theys & partyd them & askyd the what
was the cause of theyr varyaunce/ whych then shewyd hym the matter &
cause as ye haue harde/ This thyrd man the myner thought to rebuke
theyr folyshnes with a famlyer example & toke hys sak of mele from his
hōs bak & openyd it & pouryd all the mele in the lak ouer the byrdege into
the ronyng riuer wherby all the mele was lost & sayd thus. Wy my trouthe
neybors because ye stryue for dyuyng ouer the byrdege those shepe which
be not yet bought nor wot not where they be/ me thynketh therfore there
is curen as mych wyt in your heddis as there is mele in my lak.

Chys tale shewyth you that some man takyth vppō hym to
shew other men wyl dome when he is but a folc hym self.

A man there man that came to confesse hym self to a gray frere &
shroue him that he had layne with a yong gentylwomā & frere
than as sayd hym in what place/ & he said it was in a goodly chā
ber all nyght lōg in a softe warme bed/ The frere herying that shuggyd
in hys clottys & sayd/ now by swete seynt fraunces then wast thou betye
well at ease.

A Chandelers beig a wyddower dwelling at holborne byge in lōdō
had a fayre doughter/ whom a yōg gentylman of dauys Jnne
woyd gretly to haue hys pleaiure of her/ whych by long sute to
her made at p last grautyd him & poyntyd hym to cōe vppō a night to her
faders house in p euenyng & she wold conuey him into her chāber secretly
whych was an inner chamber wthyn her faders chāber/ So accordig to
p pōitmet all thig was pformyd so p he lay w her all nyght & made good
there tyll about. iiii. a clok i p mōrnig/ at which time it fortunyd this yōg
gētylmā fell a coughig/ whych cā vppō hym so soxe p he couyd not refrayn

Thys yong wench then fering her fader that lay in the next chaumber bad hym go put hys hed in the draught lest y her fader shuld here him: which after her counsell rose in hys shytt & so dyd / but the because of the sauoy of the draught it causyd hym to cough much moze & louder that y wechis fader hard hym & askyd of hys doughter what man was that y coughid i her chāber / she answeryd & sayd no body. But euer thys ydg mā coughid wyl moze & moze whom the fader heryng seyde / by good body hoze thou lyeest I wyl se who hys there & rose out of hys bed: ¶ Thys wench perceyving her fader ryng cam to the gentylmā & sayd take hede sy to your self my fader comyth. Thys gentylman lot ely therwyt aballyd wolde haue pullyd hys hed out of the draught hole whych was very secryte for hys hed that he pullyd the lege bozd bp therwyt / & hangyng about hys neck ran vppon the fader beyng an old man & gaue hym a gret fall / & bare hym down & hurt hys arme / & openyd the doys & ra into y strete wyt y draught bozde about hys neck towarde dauys Anne as fast as he coude.

¶ This wench for fere ra out of her fenets toyle & ca not there a moneth after. Thys gentylman as he ran vppon holborne bydgc met w a colyers cart laden w colys where there was. ii. or iii. saytely horsys / which when they saw thys gentylman rōnyng start asyde & thre w down y cart wtych colys / & drew it asyde & brake y cart rope / wherby the colys fell out some in one place some in an other / & after the horsys brake they tralyd & ran some toward synthfeld & some toward newgate that the colyer ra after them & was shewre & moze of he coude get his horse to gedet agayn / w y whych tyme the people of the strete were rylen and ca to y here & saw y strawyd wtych colys euerly onefor hys part gaderyd bp the colys: that y most part of the colys were gone of the colyer had got hys horsys. ¶ But duryng thys whyle the gētylman wēt thorow seynt andrews chyrchward toward dauys Anne / & there met wtych the sextē comyng to church to sig to morow mas: whych when he saw the gentylman in the churchyarde in hys shytt to the draught bozd about hys neck / had wēd it had bene a spryt: & cryed alas alas a spryt & ran bak agayn to hys house almost at y barrys & for fere was almost out of hys wytt y he was y wo: se halfe a yere after.

¶ Thys gentylman than because dauys Anne garys were not open went on the bak syde & lept ouer the garden wall / but in lepyng the lege bozd so troubled hym thot he fell down in to the garden & had almost broke his neck & there ley still tyll y the pricipall cam in to the gardyn / whych when he saw hym ly there had wend some man had be clayne & there cast ouer y wall & durst not come nye him tyll he had callyd bp hys company / whych when many of the gentylmen wher come to gether / lokyd well vppō him and knew hym & after releuyd hym / But the bozde y was about hys neck

causyd his hed so to swell that they could not get it of tyll they were sayne to cutte it of with hatchettys. Thus was the woench well happyd/ & for fere she can fro her fader/ her faders arme was hurt the coly ar lost his colys the fexte was almost out of his boyt/ & the gentylman had almost broke his nek

A marchantys wyfe ther was in bolwe paryth in london some what slept in age to woho her mayd ran on a sonday in leent after dynee & sayd maystres quod she they ryng at seynt Thomas of acres for ther shall be a sermō preched anon/ to whom the maystres answerd & sayd mary god dys blyssyng on thy hart for watryng me therof & because I slept not wel all this nyght I pray the bynge my stole with me for I wyll go thyder to loke whether I can take a nap there whyle the prest is prechyng

By this ye may se that many on goth to churche as moche for othe thyngys as for deuocyon.

Ther was a certayn company of women gatheryd to gether in cōmunycacon one happenyd thus to say her pyggys after they were farrowyd dyed and wolde not lyue and one olde wyfe of her accoyntance heryng her say so bad her get a cockoldys hat and put the pyggys therein & whyle after they were farrowyd and they tholde lyue/ whych wyfe intenyng to do after her counsell came to one of her gossypys and shewyd her what medecyne was thaulgh her for her pyggys & prayd her to lend her her husbandys hat/ whych answeryd her angerly and sayd I wold thou knewst yt it was so I haue none for my husbände is no cockold for I am a good woman and so lyke wyle euery wyfe answeryd her in lyke maner that she departed frome many of them in anger and skoldyng/ But whan she sawe she coude get none she came agayne to her gossypys all angerly and sayd I haue gone round aboute to borrow a cockoldys hat and I can get none wherfore yf I lyue another yere I wyll haue one of myn owne and be out of my neyghbours daunger

¶ By this tale a man may lerne that it is more wysdome for a man to trust more to his owne stozz than to his neyghtours gentylnes.

A gentylman & a gentylwoman sat togeder talkyn whiche gentylman had greet payn in one of his teth/ & hapnyd to say to the gentylwoman thus. My maitres I haue a toth i my hed which growyth me very sore wherfore I wold yt were in your tayle. Whe heeryng hym sayng so. answeryd thus. In good faryth syz yf your toth were in my tale it coude do yt but lytyll good/ but yf there be any thyng in my tale that can do your toth good I wold yt were in your toth.

¶ By this ye may se that a womanis answer is seldome to seke.

In the tyme of lent a welchman cam to be confessyd of hys curat. whych in hys cōfession sayd that he had kyllyd a frere / to whō the curat sayd he coude not assolye hym / yea qd the walchmā yf thou knewest all thou woldyst assolye me well ynough / & when the curat had cōmandyd hym to shew hym all the case he sayd thus mary ther wet. ii freres & I myght haue slayn them both yf I had lyst but I let the one scape therfore master curat set the tone agaynst the tother & then the offence ys not so great but ye may assolye me well ynough.

By this ye may se that dyuers menne haue so euill & large cōscyens that they thynke yf they do one good dede or refrayne from the doyng of one euill synne that yt ys a latisfaccyon for other synnis and offence.

There was a company of gētylmen in northātonshyre whych went to hunte for deere in the porlews in the gollet belyde stony stratford. Among which gentylmen ther was one whiche had a walche man to his lycuaunte a good archer / whiche when they came to a place where they thought they shold haue game / they made a ston dyng and poyntyd thys welchman to stand by a tre nygh the hye way and bad hym in any wyse to take hede that he shot at no raskall nor medle nat with out it wege a male & yf it were a male to spare not / wel qd this welchman let me alone. And whan this walchman had stande there a whyle he sawe moche deere cōmyng / as well of Hunteleere as of Raskall / but eur he let them go and toke no hede to them. And withyn an howre after he sawe come rydyng in the hye way a man of the countrey whiche had a boget hangyng at his sadell bowe. And whan this walche man had espyed hym he bad hym stand & began to draue his bow and bad hym deliuer that lye tyll male that hynge at his sadell bowe / Thys man for fere of his lyfe was glad to deliuer hym his boget / & so dyd & than rode his way & was glad he was so csaapyd. And whan this man of the countrey was gon thys welchman was very glad & went incontynent to seke his master & at last founde hym with his company / and whā he sawe hym he come to hym & sayd thus Master by cottys plūt & her nayle I haue stande yonder thrs two howrys and I coud se neuer a male but a lytell male that a man had hangyng at his sadell bow / & that I haue gotten / & lo here it is / and toke his master the boget whych he had taken away from the forsayd man / for the whyche dede bothe the master & the seruant were afterwarde in great trouble.

By thys ye may lerne yt ys gret foly for a master to put a seruant to that belyues wherof he can nothing skyll and wherin he hath nat be vshd.

A

ponge gentylman of the age of .xx. yere some whate dysposyd to myrth and game on a tyme talkyd with a gentylwoman which was ryght wyse and also mery. this gentyl woman as she talkyd with hym happenyd to loke vppon hys berde / whiche was but yong and growen some what vppon the ouer lyppe and but lyttill growen beneth as all yonge mennys berdys comonly ble to growe sayd to hym thus. Syr ye haue a berde aboue and none beneth. and he hearynge her say so / sayd in spozte / mastres ye haue a berde benethe and none aboue / may quod she / then set the tone agaynst the tother / which answer made the gentylman so abashyd that he had not one worde to answer.

C

Here was a certayn white frere which was a very glotton and a great nyggyn whiche had an vnglacynse boy that cuer folowyd hym and bare hys cloke / and what for the fterys glottony & for his chortlyshnes the boy where he went coude skant get mete inough for the frere wolde eet almoste all hym selfe. But on a tyme the frere made a sermon in the cōtrey wherin he touchyde very many myracles whiche cryst dyd afore his passyon amonge whiche he speyrallye rehercyde the myracle that cryste dyd in fedynge fyue thousande people wth the fyue louys of brede and with iij lyttell fyshys and thys fterys boy which caryd not gretely for hys master hearynge hym say so and consyderyng that his master was so great a churle and glotton answered with a loude voyce that all the church hard & sayd by my trouth mayster. Then there were no fyers there. whiche answer made all the people to fall on such a lawghyng that for shame the frere wente out of the pulpet. and as for the fterys boy he than departyd out of the church that the frere neuer saw hym after.

¶ By thys ye may se that it is honesty for a mā that is at mete to depart with suche as he hath to them that be present.

Ryche fraynklyng dwellyng in the countrey had a freer blyng to his howse of whom he coude neuer be ryd & had taryed with him the space of a lenyght & neuer depart wherfore the fraynklyng beyng wery of hym / on a tyme / as he & his wyfe & this frere sat to gedder at supper saynyd hym selfe very angry with hys wyfe In somoche he sayd he wolde bete her. This frere pleyryng wel what they mēt sayd thus. master franklig I haue bene here this leuenyght when ye were freddys & I wyll tary here this fortyenyght lenger but I wyll se you frendys agayne or I go thys man perleyryng that he coude no good nor wolde not depart by none honest meanys answeryd hi shortly & sayd by god freere but thor. shalte abyde here no lenger & toke hym by the shulders & thrust hym out of the dorys by violence.

¶ By this ye may se that he that wyll lette no good by example / nor good maner to hym the word is worthy to be taught with open rebukes.

¶ A pynptour come into a pore manns house in the countrey and because this pore man thought this freere myght do hym some good he therfore thought to make hym good there / But bycawse hys wyfe wolde dresse hym no good mete for coste / he therfor at dyner tyme sayde thus / By god wyfe bycawse thou dydest dresse me no good mete to my dyner / were it nat for master freere / thou shouldest haue half a dosen strepes **¶** Pay sit quod the freere I pray you spare nat for me / toherwith the wyf was angry & therfore at soupper she caused them to fare wors.

¶ By this ye may se it is good polycy for gestys yf they wyll haue any good there to pleas alway the wyfe of the howse.

¶ There was a freere whiche though he were well letnyd yet he was callyd wycked of condycions whiche had a Gentyllmannys sonne to warte vpon hym and to teche hym to speke latyn. **¶** This freere came to this chyldes fader dwelling in the contrey / and because this freere wold haue this Gentyllman to knowe that this chyld had metly well spent his tyme for the whyle he had bene with hym / he had this chyld to make he in latyn shortly & freeres walke in the cloyster. **¶** This chyld halfe astonysht bycawse his master bad hym make this latyn so shortly answered at all aduentures and sayd *An circuitu mpu ambulat.*

¶ At the terme tyme a good old gentylman being a lawyer came to london to the terme & as he came he hapened to ouertake a freere whiche was som vnthyft & wet alone without his beuer toherfor this gentylman asked this freere where was his beuer that shold kepe hym company and sayd it was a contrary to his relygion to go alone / and it wolde cause people to suppose hym to be some apostata or some vnthyft. **¶** By god syt quod the freere my felow comendeth hym vnto your mattershyp / who qd the gentylman I knowe hym nat / than quod the freere to the gentylman ye are the more to blame to aske for hym.

¶ By this tale ye may se that he that geueth counsel to an vnthyft and teche hym his dutye shall haue oftentymes but a mocke for his labour.

¶ Here gentylman came into an Inne where a fayre woman was tapster toherfor as these thre sat ther making mery chione of the hyf sed her & made good pastyme & plesure howbeit one spake metly & sayd I can not se how this gentylwoman is able to make pastyme & plesure to vs all thre excepte that she were departed in thre partes. **¶** By my trouthe quod one of theyn / yf that she myght be so departed than I wolde chole for my parte her hed and her fayre face that I myght alway hyll her

Then quod the secōd I wolde haue the best and hart for ther lyeth her leue
 Then quod the thyrd then ther is nothyng lefet for me but the lornys butt
 tokyss & leggyss & I am content to haue yt for my part. And when theire ge
 tyllmen had passyd the tyme ther by the space of one houre or ii they toke the
 leue & were goynge away but or thye went the thyrd man that had chosen
 the bely & the buttockys dyd kys the tapytter & bad her facewel what quod
 the fyrst mā that had chosen the face & the mouth why dost thou so thou dost
 me wronge to kys my parte that I haue chosen of her. Quod the other I
 pray the be not angry for I wolbe cōtent that thou shalt kys my part for it:

I After there dwellyd a mery gentylman which had a cooke callyd
 Thomas that was gretly dyscasyd with the tothake & complaynd
 to his mayster thercof whiche sayd he had a boke of medecis & sayd
 he wolde loke vp his boke to se whether he couold fynde any medecyn therfor
 it & so sende one of hys daughters to his study for his boke and incontynent
 lokyd vppon yt alonge season & than sayde thus to hys coke. Thomas quod
 he here is a medecyne for thy tothake & yt ys a charme but it wyll do you no
 good except ye kncle on your knee and alke yt for seynt charyte. Thys man
 glad to be relefyd of hys payne knelyd & sayd mayster for seint charyte let me
 haue that medecyne. Then quod thys gentylman kncle on your knees & say
 after me which knelyd doule and sayd after hym as he bad hym. ¶ Thys ge
 tylman began & sayd thus. The sone on the sonday The sone on the sonday
 quod thomas. The mone on the monday The mone on the monday. the try
 nityte on the trowday the trinityte on the trowday. The wite & the wechynsday
 the wit on the wednyday. The holy holy thursday The holy holy thuriday
 And all that fast on fryday and al that fast on fryday. Shute in thy mowthe
 on saterday. Thys Thomas coke heyrnge his mayster thus mokyng hym
 in an anger start vp & sayd by goddys body mokyng churle I wyll neuer
 do the scruple more. And wente forth to hys chāber to get hys gere to gedder
 to thentent to gon thens by & by. But what for the anger that he toke with
 hys master for the moke that he gaue hym & what for labour that he toke to
 gedder hys gere so shortly to gedder the payne of the tothake wente from hym
 incontynent that his master com to hym & made hym tary styll & tolde hym
 that hys charme was the cause of the ease of the payn of his tothake.

¶ By this tale ye may se that anger offrenys putteth away bodely
 payne.

Scoler of Oxford lately made maſter of arte come to the cyte of lo
ndon & in polys met with the ſayd mery gētylman of eſſex which was
euer dyſpoſed to playe many mery paeantys with whome before
he had bene of famylier accoyntance and prayd hym to geue hym a ſerccnet
tippet This gētylman more lyberall of promys than of gyft grantyd hym
he ſholde haue one yf he wolde come to his lodgyng to the ſigne of the bulle
without byſhops gate in the next moꝛnyng at vi of the clocke. Thys ſco-
ler thanked hym & ſo that nyght departed to hys lodgyng in ſteſtrete &
in the moꝛnyng early as he poynted cam to hym to the ſigne of the bull /
non as this gētylman ſaw hym he bad hym go with hym in to the Cite &
he ſholde be ſped anon / which incontynent went togeder tyll the cam in to
ſeynt laurence churche in the Jury wher the gētylman eſpyed a preſt raue
ſhryd to maſſe & tolde the ſcoler that pōder is the preſte that hathe the tippet
for you & bade hym knele downe in the pewe & he wolde ſpeke to hym for it.
And incontynent this gētylman went to the preſt and ſayd Syr here is a
ſcoler and kynſman of myne greatly dyſeaſed with the chyncoꝛgh. I pray
you when maſſe ys done grue hym iij draughtys of your chales. The preſt
graūted hym & turned hym to the ſcoler and ſayd Syr I ſhall ſerue you as
ſon as I haue ſayd maſſe. the ſcoler the ſarved ſtyl & hard the maſſe truſtig
then whan the maſſe was done that the preſte wolde geue hym his tippet of
ſarccnet. This gētylman in the meane whyle departed out of the church
This preſt whan maſſe was don put wyne in the chalice & cam to the ſcoler
kneleyng in the pewe profferyng hym to dꝛink of the chales. this ſcoler lokyd
vpon hym & muled & ſayd / maſter perſon wherfore proſecꝛe me the chalys
mary quod the preſte for the gētylman tolde me ye were dyſelyd with the
chicough & prayd me therfore that for a medcyn ye myght dꝛink of the chalys
I ſay by ſeynt mary quod the ſcolar he promyſyd me ye ſholdd delyuer me
a tippet of ſerccnet. I ſay ſayd the preſte he ſpake to me of no tippet / but he de-
ſpyd me to grue you dꝛynk of the chales for the chyncoꝛgh By goddys bo-
dy quod the ſcoler he is as he was euer wont to be but a mockyng wrecch / &
euer I lyue I ſhall quyte it hym & ſo departed out of the church i greet agee

¶ By thys tale ye may perceyue it were no wyſdom for a man to truſt to
aman to do a thyrge that ys contrary to hys olde accuſtūmyd condycions.

¶ Fortuned ther was a gret variaūce between the byſhop of Dor
which & one mayſter Skelton a poyet lauriat. In ſoinoch that the
byſhōpe cōmaūded hym that he ſholde nat come in at hys gatyſ.
This maſter ſkelton dyd abſent hym ſelfe for a longe ſeaſon but at the laſt
he thought to do his duty to hym and ſtudied wayes how he myght obtayn

the byshopps fauour and detemynyd him selfe that he wold com to hi with
some present & humble hym selfe to the byshop & gat a couple of fclants and
cam to the byshopps place & requyrd the porter he myght come in to speke
wth my lord. this porter knowyng hys lordys pleasure wolde not suffer
hym to come in at the gatys/ wherfore this master skelton went on the bak
syde to seke some other way to com in to the place. But the place was motid
that he rowd se no waye to come ouer except in one place where there lay a
longe tre ouer the motte in maner of a bydng that was fallyn downe with
wynd wherfore this master skelton went a long bypon the tre to com ouer
& when he was almost ouer hys fote slyppid for lake of sure sotynng & fell in
to the motte by to the myddyl but at the last he reconcyrd hym selfe & a swet
as he could dyed hym selfe agayn/ & sodenly cam to the byshop beyng in his
hall then latelý ryen from dynner which when he saw skelton comig sodely
sayd to hym why thou charpse I watnyd the thou sholdys neuer come yn
at my gatys & charged my porter to kepe the owt. ¶ Forsoth my lord quod
skelton though ye gaue suche charge & though your gatys be neuer so suerly
kept/ yet it is no more possyble to kepe me owt/ of your dorys. than to kepe
out crows or pres for I cā not in at your gatys. but I came on the motte
that I haue bene almost drownyd for my labour & shewd hys clothys how
euyl he was arayed which causyd many that stode thereby to laugh a pace
¶ Then quod skelton yf it lyke your lordshipp I haue byought you a drisse
to your supper a cople of fclantys. ¶ Nay quod the byshop I desy the and thy
fclantys also And wrecche as thou art pryke the out of my howle for I wyl
none of thy gyft. How be it wth as humble wordys as he could this skelton
desyrd the byshop to be hys good lord & to take his lytyll gyft of hym But
the byshop callyd hym dawg & sole often tymys & in no wyse wolde receyue
that gyft. ¶ This skelton than consydering that the byshop callyd hym sole
so oft sayd to one of his samplers therby that though it were euyl to be cris-
tynyd a sole yet it was moche worse to be confyrmyd a sole of suche a byshop
for the name of confyrmacyō must nedes a byde therfore he ymagynyd how
he might auoyd that cōfyrmacyō & makyd a whyl & at the last sayd to the by-
shop thus if your lordshipp knewe the namys of these fclantys ye wold be cōtēt
to take them/ why sayt quod the byshop hastily & angerly what be theyre
namys I wyl my lord quod skelton this fclant is callyd alpha. ys. primus
the fyrst. & this is callyd ¶ that ys nouissimus the last. & for the moze playn
vnderstandyng of my myde. If it plese your lordshipp to take them I praye
you ¶ This Alpha is the fyrst that euer I gaue you & this ¶ is the last that
euer I wyl gyue you whyl I lyue. at the which answer al that wer by made
gret laghter & al they desyrd the byshop to be good lord to hi for hys mery
conceptys at whose request or they went the byshop was cōtēt to take hym

unto his fauour agayn.

¶ By this ye may se that mery conceytes dothe a man moche more good than to streit hym selfe with anger and melancoly.

A woman of the kynges gard dwellyng in a byllage besyde london had a very fayre yonge wyfe. To whom a cart of the towne a tal felow reioyced / & lay with her dyuers tymes whan her husband was from home / & so openly knowe that all the town spake therof / wherfor there was a yong man of the towne well accoynted with this yema of gard that tolde hym that suche a carter had layne by his wyfe. To whome this yeman of garde sayd I sware by godys body that yf he met hym it shold cost hym his life. Wherby quod the yong man yf ye go streyght euyn now the hye way ye shall ouertake hym dyuig of a cart labyn with hay toward london wherfore this yeman of garde incontynent rode after this carter / & within short space ouertoke hym & knew hym well ynough / & incontynent called the cart to hym & sayd thus Sirra I vnderstand that thou doist ly euery night with my wyfe when I am from home This carter being no thyng afraid of the other / answered ye maye what than / what than quod the yeman of garde / by goddes hart haddest thou na tolde me the trouth I wolde haue broken thy hede. And so the yeman of garde retourned and no hurte done nor stroke stryken nor profered.

¶ By this ye may se that the greatest crakers somtyme whan it cometh to the prose be moste cowardys.

A the towne of Bottelley dwelled a mynner whiche had a good homely wench to his doughter whom a curat of the next towne louyd / and as the same went had her at his pleasure. ¶ But on a tyme this curat preched of these curyous wyues now a dayes / & whether it were for the mones or whether it come out at all aduenturers he hapned to say thus in his sermo. ¶ Ye wyues ye be so curyous in all your warkes that ye wote nat what ye mene / but ye shold folowe our lady. For our lady was nothyng so curyous as ye be / but she was a good homely wenche lyke the mynners dought of bottellay. At which sayng all the parshons made gret laughynge / & specially they that knewe that he loued the same wenche.

¶ By this ye may se it is greate folly for a man that is suspected with any parson to prayle or to name the same parson openly lest it byng hym for ther inslaunter.

Fole there was that dwellyd with agētynā i the contray whiche was callyd a great tyraunt and an extorcyoner. But this fole layd

A upd his master meruelously because he cheryshyd hym so well.

It happenyd vppon a sealone one of the gentylmans seruauntys sayde to the fole, as they talkyd of sermon matters/by my trowth

Tak quod he wolde to god that thou and I werc both of vs in heuyn. May by lady quod the fole I wyll not go to heuyn for I had leuer go to hell than the other askyd hym why he had leuer go to hell By my trowth quod the fole for I wyll go with my master & I am sure my master shall go to hell. For euery man seyth he shall go to the deuill of hell therefore I wyll go thither with hym.

Here was a certayn ploughmannys sonne of the contrey of the age ofe .xvi. yeres that neuer come moche among company but alwey wēt to plough and husbandry/on a tyme this yong lad wēt to a weddyng with hys fader where he see one lute vppon a lute

C And when he came home agayne at nyght his moder askyd hym what spozte he hade at weddyng. This lad answeryd and sayd by my trowth moder quod he ther was one that brought in a gosse betwene hys arms and tykled her so vppon the nek that she creakyd the sweetest that euer I hard gosse croke in my lyfe

In a matchauntys house in london there was a mayd whiche was gotten with chylde to whome the maistres of the house came & charged her to tell her who was the fader of the chylde. To whome the mayden answeryd forsoth no body/ why quod the maistres yt ys not possyble but some māne muste be the fader thereof. To whome the mayd layd/why maistres why may not I haue a chylde without a man aswell as a hen to lay eggys without a cok.

Here ys may se it is harde to fynde a woman without an excuse.

A Gentyلمان there was dwellinge nygh kyngston vppon Temys. rydyng in the contrey woth his seruante which was not the most quykyst felow But rode alway sadly by hys mayster and hade very few wordys. Hys mayster sayde to hym John quod he why ry-

best so sadly I wold haue the tell me som mety talys to passe the tyme with
by my trowth master quod he I can tell no talys/ why quod the master cait
not syng. no by my trowth quod hys seruaunt I cowd neuer syng in all my
lyfe/ why quod the master canst thou ryme than By my trowth master quod
he I can not tell but yf ye wyll beginne to ryme I wyl folow as well as I
can by my trowth quod the master that is well layd than I wyll begyn to
make a ryme let me se howe well thou canst folow/ so the master musyd a
whyle and than began to ryme thus, Many mennys swannes swimmys
in temmys and so do myne. ¶ Then quod the seruaunt, And many men
lye by other mennys wyues and so do I by thyne / what dost horsen quod
the master/ by my trowth master nothyng quod he but make vp the ryme.
but quod the master I charge the tell me why thou sayst so/ for sothe master
quod he for nothyng in the worlde but to make vp your ryme. Then quod
the master yf thou do it for nothyng ellys I am content/ So the master for
gaue hym his saynge all though he had sayd trewth.

¶ A knyght in Wyddylser had a seruaunt which had comyncted
a felony wherof he was endycted/ and because the teryme drew
nye he fered he sholde be shortly arayned therof & in leoperdye
of his lyfe. wherfor in all the haste sent a letter by a waldymā
a seruaunt of hys vnto the kynges Justyce of the kynges bench
requyrynge hym to owe his lawfull fauour to hys seruānt and comaunded
hys seruānt shortly to bynne hym an answer/ This walche man came to
the chefe Justyce place and at the gate sawe an ape syttinge there in a cote
made for hym as they vse to apparel apys for dylport/ This walchman dyd
of hys cap & made curtely to the ape and sayd my master recomendeth hym
to my lord your fader & sendeth hym here a letter. Thys ape toke thys let
ter and opened it and loked thereon/ and after loked vpon the man makynge
many mookes and mowes as the properte of apys is to do/ this welchman
becawse he vnderstode hym nat came agayn to his master accordyng to his
comaundement and sayde he had deliuered the letter vnto my Lorde chefe
Justyces sonne whiche sat at the gate in a furred cote/ Anone his master al
ked hym what answer he had whiche sayd he gaue hym an answer but it
was outhet frenche or Latyn for he vnderstode hym nat/ but syz quod he
ye nede nat to fear for I sawe by his countenance so moche that I warant
you he wyll do your errand luredy to my lord hys fader. Thys gentylman
in trust therof made none other labour. For lacke wherof hys seruānt that
had done the felony within two dayes after was rayned at the kynges ben
che & cast and afterwarde hangyd.

¶ By this ye may se that euery wyfe man ought to take hede that he sende no folysshe seruant vpon a hasty messa- ge that is a mater of weyght.

¶

Certayne felow there was which proffered a dagger to sell to a felowe of his whiche answered hym and sayde that he had right nought to geue hym therfor. wherfor the other sayd that he shold haue his dagger vpon condycyon that he shoulde geue and delyuer vnto hym therfore within bi. dayes after right nought / or els xl. shyllynges in moncy / wherto this other was content. This bargeyn thus agreyd he that sholde delyuer thys right nought toke no thought vntyll suche tyme that the day apoynted drew nye. At the whiche tyme he began to Immagyne how he myght geue hym right nought. And fyrst of all he thought on a fedet / a strawe / a pyrnes poynte / and suche other. But no thyngc could he deuise but that it was somwhat / wherfore he come home al sad & penyfe for sorow of lesynge of his xl. shyllynges / & could nouthere slepe nor take rest / wherof his wyfe beyng agreyd demaunded the cause of his heuynes / whiche at the last after many denyes tolde her all. well syz quod she let me herewith alone & gete ye furthe a towne / and I shall handle this well ynough. This man solowynge his wyues counsell went forth of the towne & let his wyfe shyft. ¶ This woman than henge vp an yerthen pot wherof the botom was out vpon the wall by a corde. And whan this other man come & asked for the good man she sayd that he was nat within / But Syz quod she I know your errand wel ynough / For I wote well ye wold haue of myn hulbonde xl. shyllynges because he can nat delyuer to you this day right nought / Therfore syz quod she put your hande into yonder potte and take your moncy / this man beyng glad thrust hir hande in supposyng to haue taken xl. shyllynges of moncy & thrust his hand vp thurgh vp to the elbow / quod the wyfe than Syz what haue ye there. Wary quod he Ryght nought. Syz quod she than haue ye your bargeyn & than my hulbond hath contentyd you for his dagger accordyng to his promyse.

¶ By this ye may se that often tymes a womans wyf at an exttemple is moche better than a mannyngs.

T here was a certayn lymytout which wente a lymytige to a certeyn
upstake wherein dwelled a certayn wyche man of whome he neuer
cowde gette the valew of an halfpeny/ yet he thought he wolde go
thyder agayn to assay theyn. And as he went thyderward the
wyfe stondynge at the doze perceyvyng hym comynge a farre of
thought that he wolde come thyder and by & by ran in & bad her chyldren
standynge at the doze that yf the frere asked for her say she was nat within
The frere saw her run in and suspected the cause and come to the doze and
asked for the wyfe / the chyldren as they were byddyn / sayde that she was
not within/ than stode he styl lokynge on the chyldren/ and at the last he cal
led to hym the eldest & bad hym let hym se his hande/ and whan he had sene
his hande **O** Jhesu quod he what fortune for the is ordeyned/ Than called
he the seconde sonne to se his hande/ and his hande sene the frere sayde/ **O**
lord what a desteny is for the preypped. Than loked he in the thyrde sonnes
hand/ swerly quod he thy desteny is hardest of all/ & therewith wente he his
way. The wyfe herynge these thynges sodenly ran out and called the frere
agayne/ and first made hym to come in/ and after to syt downe and let be
fore hym the best mete that she had/ and whan he had well etyn & drunken
she besought hym to tell her the destenyes of her chyldren/ which at the last
after many denyes tolde her that the fyrst sholde be a beggar. The second
a thefe. The thurd an homycyd/ whiche she herynge fell downe in a sowne &
sote it greuously. The frere consofited her and sayd/ that though these were
theyr fortune yet there myghte be remedy had. Than she besought hym of
his counsell. Than sayd the frere ye must make the eldest that shalbe a beg
ger a frere. and the second that shalbe a thefe a man of law/ & the thid that
shalbe an homycyde/ a philycyon.

By this ye may lerne that they that wyll come to
the speche or presence of any parson for theyr owne
cause they must fyrst endeuer theyme selfe to shewe
suche maters as those parsons moste delyte in.

A Certeyn frere had a boy that ever was wont to bere this
fretes money and on a tyme whan the boy was fatre be
hynde his master as they two walked togeder by the way
there met a man the frere whiche knewe that the boy bare
the fretys money and sayde. Now Mayster frere / shall
I byd thy boy hys hym apace after the/ he quod the frere

Then went þ man to þ boy & sayd syre thy māyster byddeth þ gyue me xl. s. I wpll not quod the boy then called the man with an hye voyce to þ feere & sayd syr he sayth he wyl not/ then quod the feere bete hym/ & when the boy herde his māyster say so he gaue the man. xl. pens.

¶ By this ye maye se it is folp for a man to say ye oz nay to a matter exce pt he knowe suerly what the matter is.

A Certayn bocher dwellyng in saynt Nicholas fleshamels in London callyd Poule had a seruaūt callyd Peter. This Peter on a sonday was at þ chirche heryng masse & one of his felawes whose name was Philip spencer was sent to call hym at the comaundement of his mayster. So it happened at the tyme that the curat prechyd. And in his sermon touched many auctorytees of the holy scripture. Amonge all the wordes of the pystell of saynt Poule ad philippenses/ that we be not onely bounde to beleue in cryst but also to suffer for crystys sake & sayd the se wordes in þ pulpet/ what sayth Poule ad philippenses to this. This yō ge man þ was called Philip spencer had went he had spoken of hym answered shor tely & sayd/ mary syr he bad Peter come home & take his parte of a podyng for he sholde go for a calfe anone. The curat heryng this was abashyd & all the audyence made grete laugh ter.

¶ By this tale ye may lerne that it is no token of a wyse man to gyue a todayne answer to a questyō before that he knowe suerly what the matter is.

There came a courtyer by a carter the whiche in deryspon preyled the carters bak legges and other members of his body meuelously whose gestyng the carter perceyued & sayd he had another properte than þ courtyer espyed in hym/ & when the courtyer had demaunded what it sholde be/ he looked a syde ouer his sholder vpon the courtyer & sayd thus/ lo syr this is my properte. ¶ I haue a wall eye in my hed/ for I neuer loke ouer my sholder this wyse but I lyghtly espye a knaue.

¶ By this tale a man maye se that he that vled to deryde and moche other folkys/ is somtyme hym selfe moze deryded & mocked.

Among mā of þ age of. xx. yere tude & vnlearnyd in þ tyme of lēt cā to his curat to be tōfessyd whiche whē he was of his lyfe serched & examyned coude not say his Vater noster/ wherf ore his cōfess

four crozsed hym to letne his Vater noster / & shewed hym what an holy & goodly prayer it was / & the effect therof / & the. vii. petycyons therein cōteyned. The fyrst petycyō begynneth. Vater noster. &c. & is to saye. O fader halowyd be thy name amōge mē in erth as amōge aūgels in heuen. The ii. Adueniat. &c. Let thy kyngdome come & regne thou amonge vs men in erth as amonge aūgels in heuen. The. iii. fiat. &c. Make vs to fulfyl thy wyll here in erth as thy aūgels in heuen. The. iiii. Panē nostrū. &c. Gyue vs our dayly sustenance alway & helpe vs as we gyue & helpe them & haue nede of vs. The. v. Dimitte. &c. Forgyue vs our synnes done to the as we forgyue them & trespas agaynste vs. The. vi. Et ne nos. Let vs not be ouercome with euyl temptacyō. The. vii. Sed libera. &c. But delyuer vs fro all euyl amen. ¶ And then his confessor after this expositiō to hym made inioyned hym in penaūce to fast euery fryday brede & water tyll he had his Vater noster well & suffyçetly lerned. This yonge man mekely acceptyng his penaunce so departed & came home to one of his cōpanyons & sayd to his felow. so it is that my gostly fader hath gyuen me in penaūce to fast euery fryday brede & water tyll I can say my Vater noster / therfore I pray & teche me my Vater noster / & by my trowth I shall therfore teche the a longe of Robyn hode that shall be worth. xx. of it.

¶ By this tale ye maye lerne to knowe the effect of the holy prayer of the Vater noster.

ACertayn frere there was whiche vpo our lady day the Annūcyaciō made a sermon in the whyte frerys in London / and began his anteteme this wyse / Ave maria gracia plena dominus tecū / &c. ¶ These wordes quod the frere were spoken by the aungel Gabryel to our lady when she cōceyued Crist / whiche is as moche to say in our moder tōgue as all heyle Mary well thou be & sone of god is w the. And further more the aūgell sayd / thou shalt conceyue and bere a sone. And thou shalt call his name Iesum / and Elyzabeth thy swete cosyn / she shall conceyue the swete saynt Iohn. And so procedyd styll in his Sermon in suche fond cyme that dyuers & many gentylmen of the court that were there begā to smile & laugh. The frere & perceyvyng sayd thus Maysters I pray you harken I shall tel you a narracyō. ¶ There was ones a yong preeft & was not all & best clark sayd masse & rede a collect thus. Deus q̄ viginti filij tui &c. where he sholde haue sayd vnigeniti filij tui. &c. ¶ And after whē masse was done there was suche a gentylmā as one of you at now & had herde

his masse came to þe preest & sayd thus. *Syr* I pray you tell me how many sonnyys had god almyghty / quod þe preest why aske you þe. *Whar* syz quod þe gentylman I suppose he had. *x.* sonnyys / for ye sayd ryght now. *Deus qui viginti filii tui.* The preest perceyving how þe he derydyd hym answerde hym shortly & sayd thus. How many sonnyys so ever god almyghty had / I am sure þe thou art none of them for þe skornyst þe worde of god. And so he sayd the frere in the pulpet. *No* more at ye none of þe chylbere of god. For ye skorne & laugh at me now þe preche to you the worde of god. which wordys made the gentylmen and all the other people laughe moche more thā they dyd before.

¶ By this tale a man may lerne to perceyue well þe best the wyspest & þe most holpest matter þe is by found pronunciacyon & utteraunce may be marryd / nor shall nor edyfy to þe audyēce. Therefore every proces wolde be vtteryd with wordys & cōtenaunce cōuenient to the matter. ¶ Also yet by this tale they that be vnlearnyd in þe latyn tongue maye knowe the sentence of the aue maria.

In a byllage in warwyck there there was a parryshe preest & though he were no gret clark nor graduat of þe vniuersyte / yet he prechyd to his parrysions bpō a sonday / declaryng to thes. *¶ xii.* articles of the Crede. shewyng them that the fyrst article was to beleue in god the fader almyghty maker of heuen & erth. The second. To beleue in Iesu Cryste his onely sone our lord coequall with þe fader in all thynges pertynyng to þe deyte. The thyrde that he was cōceyvyd of the holy goost borne of the vyrgyn Mary. The fourth that he suffred deth vnder ponce pylate / & that he was crucifyed dede & buryed. The fyft that he descendyd to hel & fet out þe good sowlys þe were in fayth & hope / and that he þe thyrde day rose from deth to lyfe. The syrth he assendyd in to heuen to þe ryght syde of god þe fader wher he syttyth. The seuenth þe he shall come at the day of dome to Judge both vs that be quyk & them that be dede. The eyght to beleue in the holy goost equall god w the fader & the sone. The nynt in holy chyrche Catholyke & in þe holy comunyō of sayntys. The tenth. In þe remyssyon of synnes. The leuynt In the resurreccyō generall of þe body & soule. The twelfth In euerlastyng lyfe that god shall reward the that be good. And sayd to his parrysions further þe thele articles ye be bounde to beleue for they be trew & of auctoptye. And yf you beleue not me / the lord a moze suerte & iustycyēt auctoptye / go your way to couentre / and there ye

D. lls.

ye shall se them all playd in corpus cristi playe.

¶ By redyng of this tale they þ vnderstode no latyn may lerne to kñg
we the. xii. articles of the fapth.

A Limitour of the gray frerys in London whiche prechyd in a cer
tayne byllage in the countrey in the tyme of his lymitacyō / & had
but one sermō which he had lerned by hart þ was of þ declarýng
of the. x. cōmaūdemētes. The fyrst to beleue in one god / & to honour hym
aboue all thyng. The secōd to swere not in bayn by hym nor none other
of his creatures. The thyrde to absteyne from wordly operacyō on þ holy
day thou & all thy seruantys of whō thou hast charge. The fourthe to ho
nor thy parētyz & helpe thē in theyz necessyte. The fyfth to sle no man in
dede nor wyll nor for no hated hurte his body nor good name. The syxt to
do no fornyfacyō actual / nor by no vnlefull thought to desyre no fleshly
delectacyō. The seuenth to stele nor depyue no mānes goodes by thefte
robbery ertozyō / vsery / nor dysceyt. The eyght to bere no false wytnesse
to hurt another / nor to tell no lyes / nor to say nothyng agaynūt trewthe.
The nyynth to couet nor desyre no mānys goodys vnlefull. The tenth to
couet nor to desyre thy neyghbours wyfe for thyn owne appetyte vnleful
ly. ¶ And because this frere had preched this sermon so of tyn / one þ had
hard it befoze told the frerys seruaūt þ his mayster was callyd frere Johā
. x. cōmaūdemētes wherfor this seruaūt shewed þ frere his mayster ther
of / and aduysed hym to preche some sermon of some other matter / for it
gryuyd hym to here his mayster so deryded / & to be called frere Johā. x. cō
maūdemētyz / for euery man knoweth what ye wyll say as soone as euer
ye begyn bycause ye haue preched it so oft. ¶ Wherby than quod þ frere I am
sure thou knowest well whiche be þ. x. cōmaūdemētyz þ hast harde thē so
oft declaryd / ye syz quod the seruaūt þ I do. Then quod the frere I praye
the reherse thē vnto me now. Wherby quod þ seruaūt these be they. Pryde
Couetyse Slouth Enuy wyzath Glotony and Lechery.

¶ By redyng this tale ye maye lerne to knowe the. x. cōmaūdemē
tes and the. vii. dedely synnes.

The husbāde sayde to his wyfe thus / wyfe by this candell I dre
med this nyght that I was a cokcolde. To whome she answered
and sayd husbāde. By this byede ye are none. Thē sayd he / wyfe ete the

brede. She answered & sayd to her husbände / then etc you the randell for you swate fyrst.

¶ By this a man may se that a womans answer is neuer to seke.

A woman demaūdyd a questyon of a yong chylde sonne vnto a mā of lawe of what craft his fader was / which chylde sayd his fader was a crafty man of lawe.

¶ By this tale a man may perceyue that some tyme peraduenture yōge innocentys speke trulye vnauysed.

In a certayn parvysh chyrche in London after the olde lawdable & accustomed maner there was a frere in ymōr all though he were not the best clark nor coude not make the best sermon / yet by the lycence of the curat he there preched to the parvyshous. Among the whiche audyence there was a wyfe at that tyme lytyll dyspōsyd to contemplacyō talkyd with a gossyp of hers of other feminyne tales / so loud that the frere hard & somwhat was perturbyd therewith. To whom therfore openly the frere spake & sayd. Thou woman there in the taboryn go / hold thy peace & leue thy habelyng thou troblyst the worde of god. ¶ This woman there with sodeynly abassyd bycause þ frere spake to her so openly þ al þ people her beheld answered shortly & sayd / I beshewe we he hard that habelyd more of vs two. At þ whyche sayng þ people dyd laugh bycause they felt but lytyll fruyte in his sermon.

¶ By this tale a man may lerne to be wate how he openly rebukyth any other & in what audyence lest it tourne to his owne repose.

In the rayne of the most myghty and victoryous Prynce kynge Henry the. viii. cruell warre began betwene Englysshemen & Frenchemen / & Skottys. The Englysshemen were so myghty vpon þe that none other people of other realmys were able to relyst the / wherfore they toke many grette enterprys / & many shypps / & many prysoners of other reymys þ were theyr ennmys. Among the which they happenyd on a season to take a skottys shyp. & dyuers skottys they slew & toke prysoners. Among whom ther was a welchmā that had one of the skottys prysoner & bad hym that he shold do of his harnes / which to do the Skot was very loth / howbeyt for fere at þ last he pullyd it of w an yuyll wyll / & sayde to

þ welchmā / þf thou wilt nedys haue my harnes take it there / & cast it ouer
the bozd in to the se. The welchman seyng that sayd. By Cottes blut & her
mayll. I shal make her fat it agayn. And toke hym by þ legges & cast hym
after ouer the bozd in to the se.

¶ By this tale a man maye leerne þ he that is subget to another ough
to forlake his owne wyll / & folow his wyll & cōmaūdement þ so hath
subieccyon ouer hym / lest it tozne to his gretter hurt & damage.

A Here was a man that maryed a woman whiche hath grete ryches
& betwte / howe be it she had suche an impedymēt of nature that she
was dome and coude not speke / whiche thyng made hym full ofte to be
ryght pelyfye & sad / wherfore vpon a daye as he walkyd alone ryght heuy
in hart thynkig vpo his wyfe. There came one to hym & askyd hym what
was the cause of his heuynes / which answeryd that is was onely bycause
his wyfe was bozne dome. To whō this other layd. I shal shewe þ loone
a remedy & a medycyn therfore that is thus. So take an alpen lese & lay it
vnder her tōgue this nyght she beyng a slepe / & I warrant the þ she shal
speke on the morow / whiche man beyng glad of this medycyne pzearyd
therfore / & gatheryd alpen leues. Wherfore he layd. iii. of them vnder her
tōge whē she was a slepe. And vpon þ morowe whē he hym self wakyd he
desyrous to know how his medycyne wroughte beyng in bed w her hede
maunded of her how she dyd / & sodenly she answerd & sayd. I beshewe
your hart for wakyng me so erly / & so by vertew of þ medycyne she was
restozed to her speche. ¶ But in cōclusyon her speche so incresyd day by day
& she was so curst of cōdycō that euery day she bzaulyd & chyde with her
husbande so moche þ at þ last he was moze veryd and had moche moze tro
ble & dysleale with her shewed woordes then he had before whā she was
dome. ¶ Wherfore as he walked another tyme alone he happened to mete
agayne with the same person that taught hym the sayde medycyne. And
sayde to hym this wyfe. ¶ Syr ye taught me a medycyne but late to make
my dome wyfe to speke. Byddyng me laye an alpen lese vnder her tonge
when she slepte. And I layd. iii. alpen leues there. wherfore now she spe
keth. But yet she spekerh so moche and so shrewdly that I am moze wery
of her now than I was before when she was dome. ¶ Wherfore I praye
you teche me a medycyne to modyfye her that she speke not so moche.
¶ This other answeryd and sayd thus. Syr I am a deuyl of hell. But I
am one of them that haue leest power there. Albeyt yet I haue power to
make a womā to speke. But yet þf a woman begyn ones to speke / I noz

all the dyuels in helle that haue the most power be not able to make a wo-
man to be styll / nor to cause her to leue her spekyng.

¶ By this tale ye may note that a man of tymes despyeth and coueteth
to moche that thyng that oft toznet to his dyspleure.

Owe askyd a proctoure of the Arches lately before maryed tohy he
chase hym to lytell a wyfe / whiche answerde because he had a text
saynge thus. *Ex duobus malis minus malum est elidendum* / that is
to saye in englyshe. Amonge euyl thynges the lest is to be cholen.

In the tyme of lente there cam two nonnyes to saynte Johns in lon-
don bycause of the greate pardon there to be confeslyd. Of þ whi-
che nonnyes the one was a yonge lady & the other was olde. This
yonge lady chole fyrst her Confessoure / and confeslyd her that she had syn-
ned in Lechery. The confessoure asked w whom it was. She sayde it was
with a lusty Gallat. He demaundyd where it was. She sayd in a pleasaunt
grene herber. He askyd further whē it was. She sayd in þ mery moneth of
May. Then sayd þ confessour this wyse. A sayre yonge lady / with a lusty
gallant / in a pleasaunt herber / in þ mery moneth of May / ye dyd but your
kynde. Now by my trouthe god forgyue you & I do. ¶ And so she departed
and incontynent the olde none met with her askyng her how she lyked her
confessour / whiche sayde that he was the best gostly fader þeuer she hadde
And the most easlyst in penaunce geuyng. ¶ For confort toherof this other
nonne went to the same confessour. And shroue her lyke wyse that she had
synned in Lechery. And he demaunded with whom / which sayde with an
olde frere / he askyd toher. She sayd in her olde cloyster. He askyd what
season. She sayd in lent. Then the confessour sayd thus. ¶ An olde hore to
lye with an olde frere / in the olde cloyster / in the holy tyme of Lent. By
cokkys body yf god forgyue the yet wyll I neuer forgyue the. ¶ Whiche
wordys causyd her to departe all sad and soze abassyd.

¶ By this tale men may lerne that a bycoule acte is more abhouny-
nabie in one person than in an other / in one season than in an other and
in one place than in an other.

When the most noble and fortunate prynce kynge Edward of En-
glande made warre in fraunce with a greatte puyssaunce and
Armye of people. ¶ And home the frenche kynge with a nother

grote host incoūteryd. And when bothe þ hostis shulde Joyne & the trūn
 pettis began to blow / a yong squyer of englonde rydyng on a lusty courser
 of whiche hoise the noyse of þ trumpetts so pykkyd þ courage þ the squyer
 coude not hym retayne / so that agaynst his wyll he ran vpon his enemyes
 whiche squyer seynge none other remedy set his spere in the rest / and rode
 throughe the thykkyt of his enemyes / & inconclusyō had good fortune and
 sayd hymselfe alyue without hurt / & the englyss host folowed & had the
 byctoz. And after when þ felde was done this kyng Edward called the
 squyer / & bad hym knele downe for he wolde make hym knyght / because þ
 he valyauntly was þ men þ day which with the most couragouse stomak
 aduentured fyrst vpon theyr enemyes. To whom þ squyre thus answered.
 If it lyke your grace to make any body knyght therfore / I beseeche you to
 make my hoise knyght & not me / for certes it was his dede & not myne / &
 full soze agaynst my wyll. Whiche answer the kyng herpyng refray-
 nyd to promote hym to the order of knyghthode / reputyng hym in maner
 but a colwarde / & euer after fauozd hym the lesse.

By this tale a man may lerne how it is wysdome for one that is in
 good credence to kepe hym therein / and in nowyle to dysable hymselfe
 to moche;

A yonge man late maryed to a wyfe thowght it was good polycy
 to get the mastery of her in the begynnynge. Cam to her the pot
 sethyng ouer þ fyze all though the mete therein were not mough
 sodenly comaūdyd her to take the pot from the fyze. whiche answerd &
 sayde that þ mete was not redy to ete. And he sayd agayne I wyll haue it
 taken of for my pleasure. This good woman loth yet to offend hym let þ
 pot besyde the fyze / as he had. And anon after he comaūded her to set the
 pot behynde the dore / & she sayd thereto agayne ye be not wyse therein. But
 he pzeisely sayd it sholde be so as he had. And she gentylly agayne dyd his
 comaūdemēt. This man yet not satysfied comaūded her to set the pot a
 hygh vpon the hen roost / what quod þ wyf agayne I trow ye be mad. And
 he fyerly than comaūded her to set it there ozeis he sayd she sholde repēt
 She somewhat aferde to mone his patience toke a ladder and let it to the
 roost / and wēt herself vp the ladder and toke the pot in her hande prayng
 her husbāde than to holde the ladder fast for slydyng / whiche so dyd.
 And whē the husbāde lokyd vp and sawe the potte stande there
 an hyght he sayd thus. A now standyth the pot there as I wolde haue it

This wyfe herynge that sodenly pouryd the hote potage on his hed & sayd thus. And now bene the potage there as I wolde haue them.

By this tale men may se it is no wysedome for a man to attempte a meke womans pacyēce to far lest it tozne to his owne hurte & dammage

A Certayne confessor in the holy tyme of lēte inioyned his penitent to say dayly for his penaunce this prayer. Agnus dei miserere mei/whiche was as moche to saye in englyshe as y lambe of god haue mercy vpon me. This penitens acceptynge his penaunce departed & that tyme twelue moneth after came agayne to be confessed of the same cōfessoure whiche demaundyd of hym whether he had fulfilled his penaunce that he hym inioynyd y last yere. And he sayd thus/ye sayz I thank god I haue fulfilled it/for I haue sayde thus to daye moornyng and so dayly. The shepe of god haue mercy vpon me. To whom the confessor sayd. Nay I had y say Agnus dei miserere mei/that is y lambe of god haue mercy vpon me. Ye sayz quod y penitent ye say trouth that was y laste yere/ but now it is at twelue month syth/ & it is a shepe by this tyme. Therfore I must nedys say now y shepe of god haue mercy vpon me.

By this tale ye may perceyue that yf holy scrypture be expownyd to rude Lay people onely in the lytterall scence. Peraduenture it shal do but lytell good.

I Fourtuned dyuers to be in cōmynycacyon amonge whom there was a curat or a parysh preest & one Johan daw a paryshon of his whiche. ii. had cōmynycacyon moze busy than other in this maner. This preest thought y one myght not by selynge knowe one from another in the darke/ Johan daw his paryshon of contrary opynyon layde with his curate for a wager. xl. pence. The herupon the parysh preest wyllynge to proue his wager wente to this John dawes house in the euenynge and sodenly gate hym to bed with his wyfe where whē he began to be somwhat dely. She selynge his crowne sayde shortly with a loude voyce. By god thou art not Johan daw. That herynge her husband answerde. Thou layst trouth wyfe I am here Johan daw. Therfore mayster person gyue me the money for ye haue lost your. xl. pence.

By this tale ye may lerne to perceyue yf it is no wysdome for a man for y couetouse of wyunnyng of any wager to put in Jeoperdy a thyng

that may coꝛne hym to gretter dyspleaſure.

A Rygh frankelyn in þ̄ contrey hauynge by his wyfe but one chyld and no moꝛe for the grete affeccyon that he had to his sayde chyld founde hym at Oxfoꝛd to ſcole by the ſpace of .ii. or .iii. yere. This yonge ſcolleꝛ in a vocacyon tyme for his dyspoꝛt came home to his fader. ¶ It ſortuned afterwarde in a nyght the fader þ̄ moder & the ſayde yonge ſcolleꝛ ſyttynge at ſupper hauynge befoꝛe them no moꝛe mete but onely a copple of chykyꝛns the fader ſayd this wyſe. Sone ſo it is that I haue ſpent moche money vpon the to ſynde þ̄ to ſcole / wherefoꝛe I haue grete deſyre to know what haſt lernyd. To whom þ̄ ſone anſwerde & ſayde. Fader I haue ſtudyed loueſtꝛe & by that ſcyence I can pꝛoue þ̄ theſe .ii. chykyꝛns in þ̄ dyſſe be the chykyꝛns. Mary ſayd þ̄ fader that wolde I ſayne ſe. ¶ The ſcolleꝛ toke one of þ̄ chykyꝛns in his hand & ſayd. Lo here is one chykyꝛn / and incōtꝛy nent he toke both þ̄ chykyꝛns in his hand toꝛntly & ſayd here is .ii. chykyꝛns and one & .ii. maketh .iii. Ergo here is .iii. chykyꝛns. ¶ Then þ̄ fader toke one of the chykyꝛns to hymſelfe and gaue another to his wyfe & ſayd thus. Lo I wyll haue one of þ̄ chykyꝛns to my parte / & thy moder ſhall haue another & bycauſe of thy good argument thou ſhalt haue þ̄ thyꝛde to thy ſupper / foꝛ thou getteſt no moꝛe mete here at this tyme / whiche pꝛomple the fader kept & ſo the ſcolleꝛ went without his ſupper.

¶ By this tale men may ſe that it is grete ſoly to put one to ſcole to leꝛne any ſubtyll ſcyence whiche hath no naturall wytte

A Freꝛe of london there was that on a ſondaye moꝛnyng partly in þ̄ ſomer ſeaſo came from Londo to Warꝛet to make a colacyon / & was there an houre befoꝛe hye maſſe began / & bycauſe he wolde come to þ̄ chꝛch honeſtly / he went fyrſt to an alehouſe there to wyꝛpe his thoyꝛs & to make hymſelf clenely. In the which houſe there were podyngis to ſelle / & dyꝛuers folkys there bꝛekynge theyꝛ faſte & etynge podyngys. But þ̄ freꝛe bꝛake his faſt in a ſecrete place in þ̄ ſame hous. ¶ This freꝛe ſoone after came to the chꝛch and by lycence of þ̄ curat enteryd in to the pulpet to make a colacyon oꝛ ſermon. And in his ſermon there he rebukyd ſoze þ̄ maner of them that blyd to bꝛeke theyꝛ faſt on the ſonday befoꝛe hye maſſe & ſayd it was called þ̄ dyꝛuyls blak bꝛekfaſt. And with that worde ſpekynge as he dyd caſt his armys out to make his coꝛntenaunce there fell a podynge out of his ſleue / which he hymſelf had ſtole a lytel befoꝛe in þ̄ ſame alehouſe

¶ when þe people sawe that & specially they þe brake theyr fast there þe same moornyng & knew wel that þe wyfe had compleyned how she had one of her podynges stolyn / they laughyd somoche at the frere þe he incontynent went downe of the pulpet for shame.

¶ By this tale a man may se that whē a precher doth rebuke any synne or byce wherein he is knowen openly to be gylty hymself / suche prechyng shall lytell edyfy to the people.

A Certayne skoller ther was intendyng to be made prest whiche had nother grete wytte nor lernyng came to the bysshop to take orders / whos folysshnesse þe bysshop perceyving because he was a ryche mānes son wolde not very strongly appole hym but askyd hym this small questyon. Doe had. iij. sonnes / Sem. Cham & Japhet / now tell me quod þe bysshop wo was Japhetis fader & thou shalt haue orders. Then sayd þe scoler By my trouthe my lord I pray you pardō me. For I neuer lernyd but lytell of the byble. Then quod the bysshop / go home & come agayn & soyle me this questyon & thou shalt haue orders. ¶ This scoler so departed & came home to his fader & shewde hym þe cause of the hynderaunce of his orders. ¶ His fader beyng angry at his folysshnes thought to teche hym þe solucyon of this questyon by a samplier example & called his spanielis before hym & sayd thus / thou knowyst well Coll my dogge hath these iij. whelpys Ryg / Cryg / & Tryboll / Must not Coll my dog nedys be Syre to tryboll. Then quod the scoler by god fader ye saye trouthe let me alone now / ye shall se me do well ynough þe nexte tyme. wherfore on þe morowe he wente to þe bysshop agayne & sayd he coud soyle his questyon. Then sayd the bysshop Doe had. iij. sonnes Sem Cham & Japhet / now tell me who was Japhetys fader Mary syr quod þe scoler yf it please your lordshipp Coll my faders dog.

¶ By this tale a man may lerne that it is but lost tyme to teche a fole any thyng whych hath no wyte to perceyue it.

I Fortuned so that a frere late in the euenyng desyred lodgyng of a poore man of the countrey / the whiche for lake of other lodgyng glad to herborowe the frere lodgyd hym in his owne bed. And after he and his wyfe. The frere beyng a sleepe came and lay in the same bedde. ¶ And in the moornyng after the poore man rose and wente to the marketh leuyng the frere in þe bedde with his wyfe

And as he went he smyled & laughyd to hymselfe / wherefore his neighbours demaunded of hym why he so smyled / he answered & sayd I laugh to thynke how shamefast the frere shall be when he waketh / whom I left in bedde with my wyfe.

¶ By this tale a man may lerne that he that overshooty th hymself doth folyschly yet he is moze foie to shewe it openly.

Somtyme there dwellyd a prest in Stretforth bpou auyne of small lernynge whiche vndeuously sange masse / & often tymes thoye on one day. So it happened on a tyme after his secōde mas was done in shotesey not a myle froin Stretforth there mete with hym dyuers merchaunte men whiche wolde haue harde masse / & despyed hym to synge masse and he sholde haue a grote / whiche answered them & sayd Syr I wyl say masse no moze this day / but I wyl say you. ii. gospels for one grote / & that is dog chepe a masse in ony place in englonde.

¶ By this tale a man may se that they that be rude & vnlernyd regard but lytell the meryt & goodnes of holy prayer.

A Courtier & a frere happenyd to mete togyder in a fery bote & in cōuynsacyon betwene them fell at wordys angry & dyspleasyd eche with other / & fought & strogled togyder / so that at the last the courtier cast the frere ouer the bote / so was the frere drowned. The feryman whiche had ben a man of warre the most parte of his lyfe before and leynge the frere was so drowned & gon sayde thus to the courtier / I besyewe thy hart thou sholdest haue tatyed & foughte with hym a lande for nowe thou hast caused me to lese an halfpeny for my fare.

¶ By this tale a man may se that he þ is accustomed in beryous & cruel company shall lose that noble vertew to haue pyte & compassyōn bpou his neyghboure.

A Precher in the pulpet whiche prechyd the worde of god / & amōg other matters spake of mennys soullys & sayd they were so meruelous & so subtyll þ a thousand soullys myght daūce in the space of a nayle of a mannyys synger / amonge whiche audyence there was a mery concepted felowe of small denocyōn that answered and sayd thus / may ster doctoꝝ yf that a thousande soullys may daunce on a mannyys nayle I pray you tell then where shall the pyper stande.

¶ By this tale a man may se that it is but foly to shewe oꝝ to teche betwew to them that haue no pleasure noꝝ mynde ther to.

In londō there was a certayn artyfycer hauyng a fayne wyf to whō a lusty galāt made pursute to accomplishe his pleasur. This woman

denyege shewde the matter bunto her husbände / whiche mounyd therwith
 had his wyfe to appoynte hym a tyme to come secretly to lye with her all
 night. And w gret krakys & othes sware þ agaynst his lyf execept coming
 he wolde be redy harnesyd & wolde put hym in ieopardy of his comyng he
 wolde make hym a grete amendys. This nyght was them appoynted at
 whiche tyme this courtyer came at his howse & entred into the chaumber
 set his two handsworde downe & sayde these wordes. Stand thou there
 thou sworde the deth of .iii. men. ¶ This husbände lyenge vnder þ bed in
 harnes heryng these wordes lay styl for fere. The courtyer anone gat hym
 to bed with the wyfe aboute his pzeperisyd besynes / and within an houre
 or .ii. the husbände beyng wery of lyenge began to remoue hym / the cour
 tyer that herynge askyd the wyfe what thyng that was þ remouyd vn
 der þ bed / whiche excusyng þ matter sayde it was a lytell shepe that was
 wounte dayly to go about the hous & the husbände þ herynge anone cryed
 ble as it had ben a shepe. ¶ And so in conclusyon when þ courtyer saw his ty
 me he rose & kyssed the wyfe & toke his leue & departyd. And as soone as he
 was gone the husbände arose / & when the wyfe lokyd on hym somwhat a
 basshyd she began to make a sad couテナunce & sayde Alas syr why dyd ye
 not ryle & play the man as ye sayde ye wolde / whiche answerde and sayde
 why dame dydest thou not here hym say that his sworde had ben the deth
 of .iii. men / & I had ben a fole than yf þ I had put my selfe in ieopardy to
 haue ben the fourth. Then sayd the wyfe thus / but syr spake not I wylsely
 then when I sayd ye were a shepe / yes quod þ husbände. But than dyd not
 I moze wylsely dame when that I cryed ble.

¶ By this ye maye se that he is not wylsely that wyll put his confy
 dens to moche vpon these grete crakers whiche of tymes wyll do
 but lytell when it comyth to the poynt.

¶ Here was a shomaker syttinge in his shop þ sawe a colyer come by
 thought to deryde hym bycause he was so blacke / askyd hym what
 thydynges were in hell and how the deuyl sayted. To whome the colyer
 sayde / the deuyl fared well when I sawe hym last for he was rydyng
 forthe and tarped but for a soloter to pluk on his botis.

¶ By this ye may se that he that blyth to deryde other folkys is
 somtyme hymselfe moze derydyd and mokydyd.

If ynde wyrtt amonge olde gestys how god made saynte peter port of heuen/ and that god of his goodnes soone after his passyon suffered many men to come to the kyngdome of heuen with small deservyng/ at whiche tyme there was in heuen a grette company of welchmen/ whiche with thyrz kraynyng & babelyng trobelyd all the other: wherfore god sayd to saynt peter þ he was wery of them/ & that he wolde fayne haue them out of heuen. To whome saynt Peter sayde good lord I warrant you þ shalbe shortly done wherfore saynt peter went out of heuē gatys & cryed w a loude voyce Cause bove/ þ is as moche to say as rotyd these/ whiche thyng þ welchmen heryng ran out of heuyn a gret pace. And when saynt Peter sawe them al out he sodenly went in to heuen and lokkyd the dore and so sparryd all the welchmen out.

¶ By this ye may se that it is no wysdome for a man to loue oz to set his mynde to moche vpon any delycate oz wordly pleasure wherby he shall lose the celestiyall & eternall Joye.

Two knyghtes there were whiche went to a stondyng felde w thyrz pryce. But one of them was cōfessyd befoze he went/ but the other wēt in to þ felde wout shrift oz repētaūce/ afterward this pryce wā þ feld & had þ byctoyre þ day/ wherfore he þ was cōfessyd came to þ pryce & askyd an offyce & sayd he had deservyd it for he had don good serwyce & aduentured that day as far as any man in þ felde/ to whō the other þ was vncōfessyd answerd and sayd nay by the mas I am moze woorthy to haue a rewarde than he/ for he aduenturyd but his body for your sake for he durst not go to þ felde tyl he was cōfessyd/ but as for me I dyd iuyd both body lyfe & soule for your sake/ for I went to the felde without cōfessyon oz repētaūce.

ACertayn mylner ther was which had dyuers pōdys of elis wher was good store of elys/ wherfore þ pson of þ town which lokyd like a holy mā dyuers & many tymis stole many of the in so moch þ he had left few oz none behind him/ wherfore this milner seyng his elis stolyn & wist not by whō cam to þ sayd pson & desirid hym to curse for the þ pson sayd he wolde. & þ next soday cā in to þ pulpet w book bell & cādell & pceuyng there were none in þ churche þ vnderstode latyn sayd thus/ he þ stole þ milners elis laudate dñm de celis but he þ stole þ gret elis grudeat ipse in celis/ ther w put out þ candell who sayz quod þ mylner no moze for this saunce is sharp ynough for hym.

¶ By this ye may se that some curatys that loke full holyly be but deseyblers & ypocrytis. **A** welchemā on a tyme went to churche to here mas whiche hapenyd to come in euyn at þ sacryng tyme when he had hard þ mas to þ ende he wēt home wher one of his felowes askyd hym whether he had sene god almighty to day which answerd & sayd nay but I saw one cl.s. better thā he. ¶ By this ye maye se that they be enyll brought vp haue but lytyll deuocyon to pray and vertew.

UPon a tyme certayn women in the countrey were appoynted to deryde and mokke a frere a lymytour that vsyd moche to bysyth them wherupon one of them a lytyll befoze that the frere came kylled an hog & for dysport seyde it vnder the bozde after the maner of a corse and tolde the frere it was her good mā and desyred hym to say dirige for his soule wherfoze the frere and his sclaue began Placebo and Dirige and so forth sayd the scruple full deuotoly which the wyues so herpyng/coude not refrayne them selfe from lawghyng and wente in to a lytyll parler to lawgh more at theyr pleasure. These frerys somwhat suspected the cause and quikly or that y women were ware lokyd vnder the bozde and spyed that it was an hog / sodenly toke it bytwene them and bare it homeward as fast they myght. The women seyng that ran after the frere and cryed come agayne mayster frere come agayne and let it allone / nay by my sayth quod y frere he is a bzoder of oures and therfoze he must nedys be buryed in oure cloyster / and so the frerys gate the hog.

¶ By this ye may se that they that vse to deryde and mok other somtyme it togyth to theyr one losse and damage.

A Certayne prest there was that dwellyd in y countrey which was not very lernyd. Therfoze on Ester eyn he set his boy to y prest of the next town y was .ii. myle from thens to know what masse he sholde synge on y morowe. This boy came to the sayd prest and dyd his maysters errāde to hym. Then quod the prest tel thy mayster that he must synge to morow of the resurrexion / and furthermore quod he yf thou hap to forget it tel thy mayster that it begynneth w a gret R. and shewed hym the masse booke where it was wyrtē Resurrexi. &c. This boy than wente home agayne and all the way as he went he clateryd styll. Resurrexi Resurrexi / but at y last he hapenyd to forget it clene and whē he came home his mayster askyd hym what masse he sholde synge on y morowe. By my troth mayster quod the boy I haue forgoten it / but he bad me tell you it begā w a gret. R. By god quod the prest I trowe thou sayest trewth for now I remember well it muste be requiem eternam / for god almyghty dyed as on yester day & now we must say masse for his soule.

¶ By this ye may se that when one sole sendyth another sole on his errand oftentymes the besynes is folyshly sped.

A Skoler of Orenford whiche had studyed y iudycyals of astronomy o a tyme was rydyng by y way which cā by a herdinā & inquired of hym how far it was to y next town / syz qd y herdinā ye haue notthyd past a myle & a half / but syz qd he ye nede to ryde a pace for ye shal haue a shour of rayner ye cōe thyder / what qd y skoler y is not sofor he se is no token of rayn for all y cloudys be both sayz & clere / by god syz qd y

herd mā but ye shall fynd it so. The skoler then rode forth his way & oz he had ryden half a myle forther there fel a good showze of rayn that the skoler was well walschyd and wete to þ skyn/ þ skoler then tournyd his horte and rode agayne to the herdman & desyred hym to teche hym that connyng may quod þ herdman I wyll not teche you my connyng for nought/ thā the skoler profferyd hym. xl. shyllyngrs to teche hym that connyng/ the herdman aftrer he had receyued his money sayde thus. Syr se you not yoder dun a how with the whyte face/ yes quod the skoler. Suerly quod þ herdman whē she daūsyth and holdythy bp her tayle it shal haue a showze of rayne within halfe an howze after.

By this ye may se þ the connyng of herdman & shepardes as touchyng alteracyōs of wedders is more sure than þ iudycpallys of A stronomy.

In a certayn town ther was a ryche man that lay on his deth bed at poynte of deth whiche chargyd his executours to dele for his soule a certayn sōme of money in pence & on this condicyon charged them as þ wolde answere afore. God that euery poze man that came to them & tolde a trewe tale sholde haue a peny & they that sayd a fals thyng sholde haue none/ & in the dole tyme there came one whiche sayd þ god was a good man/ quod þ executours thou shalt haue a peny for thou sayste trouth. & none came another & said þ deuyll was a good man quod the executours there thou lyest therfore thou shalt haue nere a peny. At last came one to þ executours & sayd thus/ ye shall gyue me nere a peny/ which woꝝ dys made the executours amalyd and toke a duplement whether they shold gyue hym the peny oz no.

By this ye may se it is wysdome for Juggys in deutefull matters of law to beware of hasty iugement.

A mā askyd his neybour which was but late maryed to a wydow how he agreyd with his wyfe for he sayd þ her fyrst husbād and she coud neuer agre by god quod þ other we agre meruelous wel I pray þ how so/ mary quod þ other I shall tell þ/ when I am mery she is mery/ & when I am sad she is sad/ for whē I go out of my doꝝis I am mery to go from her & so is she/ & when I come in agayne I am sad & so is she.

In þ tyme of bylytacyō a bysshop whiche was somewhat lecherous & had got many chylterne preparyd to come to a prestes house to se what rule he kept which prest had a lemā in his house called Ede & by her had. ii. oz. iii. female chylde in short space/ but agayn þ bysshop comyng þ prest pparyd a tome to hyde his lemā & his chylde ouer in þ rose of his hall/ & whē þ bysshop was come & set at dynce in þ same hal hauyng. x. of his owne chylde about hym this prest which coud speke lytell latyn oz none bad the bysshop in latyn to ete laynge Comede episcope. This womā in the rose of the house herynge the prest say so had wente he had callyd her

byddynge her com Ede & answerd shortly & sayd Mall I byynge my chylderen w me also. This bysshop hereynge this broz tua sicut vitis abundans in lateribus domus tue. The preest the half amasyd answerd shortly and sayd fili tui sicut nouelle olyuarum in circuitu mense tue.

By this ye may se that they that haue but small lernynge somtyme speke truely bmaduysyd.

On asse wednesday in þ moztynge was a curat of a chyrch whiche had made good chere the nyght afore & syttyn vp late & came to þ chyrche to here cofessyon to whom there came a woman / and amonge other thyngys she cofessyd her that she had stolyn a pot. But than because of grete watche that this preest had / he there sodenly felle a slepe / and whē this woman sawe hym not wyllyng to here her she rose vp & wēt her way / & anon an other woman kneled downe to the same preest & began to say benedicite wherwith this preest sodenly wakyd wenynge she had ben the other woma & sayd al angerly / what art thou now at benedicite agayne tell me what dydest thou when thou hadyst stolyn the pot.

Sone after one mayster whyttintō had bylded a colege on a nyght as he slept he dremyd that he sad in his church & many folkys ther also / & further he dremyd þ he sawe our lady in thesame chyrch w a glas of goodly oyntement in her hand goynge to one askyng hym what he had done for her sake / whiche sayd that he had sayd our ladys lauter every day wherfore she gaue hym a lytyll of the oyle. And anon he went to another askyng hym what he had done for her sake whiche sayd that he had sayd ii ladys lauters every day / wherfore our lady gaue hym more of þ oyntement than she gaue þ other. This mayster whyttentō then thought that when our lord sholde come to hym she wolde gyue hym all the hole glas bycause þ he had bylded such a gret colege & was very glad in his mynd. But whē our lady cam to hym she asked hym what he had suffred for her sake / which wordys made hym gretly abassyd bycause he had nothyng to say for hym selfe / & so he dremyd that for all the gret dede of byldyng of þ sayd Colege he had no parte of þ goodly oyntement.

¶ By this ye may se that to suffer for goddys sake is more merytoryous than to gyue gret goodys.

Ancertaine bysshop appoynted to go on vysytacyon to a prestys hous and bycause he wolde haue the preest do but lytell cost vpon hym he bad hym dresse but lytyl mete sayng thus in latyn. *Preparas mihi modicum* This preest which vnderstode hym not halfe wel had a horse calld modicum wherfore he thought to obtayne the bysshops fauour & agaynst þ bysshops comyng kplied his horse that was calld modicum wherof the bysshop & his seruantes ere yt which whē þ bysshop knew afterward was gretly displeid.

¶ By this ye may se that many a sole doth moche cost which hath but lytyll thak for his laboure.

A Certayne maltman of colbroke whiche was a very conetous
wreche and had no pleasure but onely to get money came to Lon-
don to sell his malt and broughte with hym.iiii. capons & there
reseruyd.iiii.oz.v.℥. for malte and put it in a lytell purs tyed to his cote
and after wente aboute the strettyes to sell his capons whoin a pollyng fe-
lowe that was a dyce and an vnchryft had espyed and Imagyned how
he myght begyle the man other of his capons oz of his money and came to
this maltman in the street beyng these capons in his hande and askyd
hym how he wolde sell his capons and when he had shewyd hym the pryse
of them he bad hym go with hym to his mayster and he wolde shew them
to his mayster and he wolde tauke hym to haue money for them whert he
agreed. This polle wente to the cardynalls hat in lombardys strete &
when he came to the doze he toke the capons from the maltman and bad
hym tary at the doze tyll he had shewed his mayster and he wolde come
agayn to hym and byng hym his money for them. This polle when he
had gotten the capons wente in to the house and wente thowowe the other
bak entre in to Cornhyll and soo toke the capons with hym / and when
this maltman had stonde there a good season he askd one of the tauerners
where the man was that had the Capons to shewe to his mayster / may.
quod the tauerner I can not tell the here is nother mayster nor man in
this house for this entre here is a comen hye way and gooth in to cornhyll
I am sure he is gone a weye with thy capos. This maltman beyng that
ran thowowe the entre in to cornhyll and asayd for a felowe in a tawny cote
that had capons in his hand. But no man coude tell hym whiche waye he
was gone and soo the maltman losse his capons and after wente in to his
Inne all heuy and sade and toke his horse to thentent to ryde home.
This polle by that tyme had chaungyd his rayment and borowyd a fur-
ryd gobone and came to the maltman syttinge on horsback and sayd thus
good man me thought I harde the inquire euyn now for one in a tawny co-
te that had stolyn from the.iiii. capos yf thou wylt gyue me a quart of wy-
ne go with me and I shall byng y to a place where he syttyth drynkyng
with other felowes & had y capons in his hande. This maltman beyng
glad therof graūtyd hym to gyue hym the wyne bycause he seemyd to be an
honest man / and went w hym vnto the dagger in chepe. This polle then
sayd to hym go thy way streyght to the end of y long entre & there thou shalt
se whether it be he oz no & I wyl holde thy horse here tyll thou come agayn
This maltman thynkyng to fynde the felow with his capos wet in & left
his horse with the other at the doze. And as soone as he was gon in to the
house this polle lad the horse awaye in to his owne lodgyng. This malt-
man inqueryd in the house for his felowe with the capons but no man

coude tell hym no tydyngys of suche man / wherfore he came agayne to þe
doze all sad & lokyd for hym þe had his hors to kepe / & bycause he sawe hym
not he askyd dyuers there for hym / & some sayd they saw hym & some sayde
they saw hym not / but no man coude tell whiche waye he was gone wher
fore he wente home to his Anne moze sad thā he was before / wherfore his
host gaue hym counsell to get hym home & beware how he trustyd any men
in london. This maltman seynge none other confort went his hy way home
warde. ¶ This poller which lynceryd alway there aboute the Anne hard
tell that the maltman was goyng homeward a fote apparelyd hym lyke
a mannyes prentys & gat a lytell boget stuffyd full of stones on his bace &
wente before hym to charnge crosse & tarped tyll þe maltman came / & askyd
hym whether he wente whiche sayd to Colbroke. Mary quod þe other
I am glad therof for I must goo to braynforde to my mayster to bere hym
money which I haue in my boget & I wolde be glad of cōpany. This malt
man bycause of his owne money was glad of his cōpany / & so they agreed
& wente togyder a whyle. At the last this poller went somewhat before to
a nyghtbyrge & sat vpon þe byrge & restyd hym with his boget on his bak /
& when he saw þe maltmā almost at hym he let his boget fall ouer þe byrge
in to þe water. & incontynent start vp & sayd to þe maltman alas I haue let
my boget fal in to þe water & there is .xl. li. of money therein / yf thou wylt
wade in to þe water & go seke it & get it me agayne I shall gyue þe .xii. pence
for thy labour / this maltman haupnge pyte of his losse & also glad to get
the .xii. pence plukyd of his hole cote & shyrte & wadyd into þe water to seke
for the boget. And in þe mene whyle this poller gote his clothys & cote wher
to the purs of money was tyde & lepte ouer the hedge & wente to westmyn
ster. ¶ This maltman within a whyle after with grete payne & depe wa-
dyng founde þe boget & came out of the water & sawe not his felowe there
& sawe that his clothys & money were not there as he left them suspectyd þe
mater and openyd the boget and than founde nothyng therein but stonys
cryed out lyke a mad man and ran all nakyd to london agayne and sayde
alas alas helpe or I shall be stolen. For my capons be stolen. My hors is
stolen. My money and clothys be stolen and I shall be stolen myself. And
so ran aboute the stretyes in london nakyd & mad cryenge alway I shall be
stole. I shall be stolen. And so contynuyd mad durynge his lyfe & so dyed
lyke a wretche to the vtter dysstruccyon of hymselfe & shame to all his kyn.

¶ By this ye may se that many a couetouse wretch þe louyd his good bet-
ter than god and settyth his mynde inordynatly thereon by the ryghte
iugment of god of tymes comyth to a myserable and shamfull ende.

A welchman dwellynge in englonde fortunēd to stele an englyssh mans cok & sette it on y^e fyze to leth wherfoze this englysshman suspectyng y^e welchmā cam in to his house & sawe y^e cok setyng on y^e fyze & sayd to y^e welchmā thus. Syr this is my cok. Whary qd y^e welchmā & yf it be thyne y^e shalt haue thy parte of it/ nay quod y^e englysshmā y^e is not ynough. By cottes blut & her nayle quod y^e welchmā yf her be not ynough now her wyll be ynough anone for her hath a good fyze vnder her.

Certayne of y^e bycars of poulys dysposyd to be mery on a sondaye at the masse tyme sent another mad felowe of theyr accoyntaūce vnto a folyshe dronken preste to gyue hym a botell/ whiche man met with the preste vpon the top of y^e stayys by y^e chaūcell doze & spake to hym & sayde thus. Syr my mayster hath send you a botel to put your dynke in bycause ye can kepe none in your braynes. This preste therewith beyng very angry all sodenly toke the botell & with his fote flange it downe in to y^e body of the chyrche vpon the gentylmens hedes.

A Certayne Jury in the counte of Wyddelsex was inpaneld for y^e kyng to inquere of all indyte mentes murders & felonys. The persons of this pannel were folyshe couetous & vberned/ for who so euer wolde gyue the a grote they wolde assyne & verfyf his byll whether it were true or fals wout any other profe or euidence/ wherfoze one y^e was a mery cōceptyd felowe perceyuyng theyr finale cōcyence & grete couetousnes put in a byll intytuled after this maner. Inquiratur pro dño regi si Iesus nazarenus furatus est vnū asinū ad equitandum in egiptū/ & gaue the a grote & despyzed y^e it myght be verfyfed. The sayd Jury whiche looked all on y^e grote & nothyng on y^e byll as was theyr vse wrote billa beta on y^e bak therof which byll when it was presentyd into y^e court whē y^e Iugys looked theron they sayd opely befoze all y^e people lo syz here is y^e merueloust verdyt y^e euer was presentyd by any inquest for here they haue indyted Iesus of Nazareth for stelyng of an asse which whē y^e people hard it/ it made the both to laugh & to woder at y^e folysshnes & shāful piuri of the of y^e equeste.

By this ye may se it is grete parell to enpanell any iurroous vpon any equest whiche be folyssh & haue but small concyence.

In a certayn paryssh a frere prechyd/ and in his sermon he rebuked them y^e rode on y^e sonday/ euer lokyng vpon one man y^e was botyd & hurtyd redy to ryde. This man perceyuyng y^e all y^e people notyt hym sodenly half in an anger answerde y^e frere thus/ why prechyst y^e so moch agaynst them y^e ryde on y^e sonday for cryst hymselfe dyde ryde on palme sōday/ as thou knowyst well it is wyzten in holy scrypture. To whō y^e frere sodely answerd & sayd thus/ but I pray y^e what cā therof was he not hāgid on y^e fryday after which herynge all y^e people in y^e church fell on laughyng

There was a certayne man that had two sonnys vnlke of condyci-
ons. For the eldyt was lusty and quyk and vsyd moche to ryse erly
and walke in to the feldys/ than was the yonger slowe and vnlusty and
vsyd to lye in bed as longe as he myght. So on a daye the elder as he was
wonte rise erly and walkyd in to the feldys and there by fortune he foun-
de a purs of money and brought it home to his fader. His fader when
he had it wente streyght to his other sone yet ienge then in his bed & sayd
to hym. O thou slogarde quod he seyst thou not thyne elder broder how he
by his erly rpyng had found a purs with money whereby we shalbe grete-
ly holpen all oure lyfe/ whyle thou sluggynge in thy bed dost no good but
slepe. He then wylt not what to sey but answeryd shortly and sayd fader
quod he yf he that hath lost the purs and money had lyne in his bed that la-
me tyme that he lost it as I do now my broder had founde no purs nor ma-
ney to daye.

By this ye may se that they that be accustomyd in vyce and syn
wyl alway fynd one excuse or other to cloke there with theyr vyce
and vntyftynes.

A Certayn wyfe there was whiche was somwhat fayre and as all
women be y be y fayre was somwhat proude of her bewty/ & as
she and her mayd sat togeder she as one that was desyrous to be
prerlyd sayd to her thus. I sayth Jone how tynkyst thou am I not a fayre
wyfe/ yes by my trowth maystres quod she ye be the fayrest that euer was
except our lady/ why by Crysst quod y maystres though our lady were good
yet she was not so fayre as men speke of.

By this ye may se it is harde to fynde a bewtpoule woman with-
out pryde.

A Certayne alderman of London there was lately dysceased whi-
che now shall be nameles whiche was very couetouse as well
befoze he was maryed as after/ for when he was bachelor euer
when his hosen were broken so that he coude were them no longer for
shame then wolde he cutte them of by the knee and putte on a payre of
ledder buskyns on his bare leggys whiche wolde laste hym a two or thre
yete. Furthermoze it was his maner when he was a bachelor euery
myght where that he was to boztowe a candel sende to brynge hym home

whiche he wolde alway put in a chest that he had at his chamber. So that
 by that tyme he was marryed / he had a cheste of candels endis that wayd
 two oꝝ thre hondzed weyghte. ¶ Some after that he was marryed to a yꝑe
 che wydowe and than folkyſ thought he wolde be better than he was be-
 foze. But so it happenyd that a gentylman gaue hym a pasty of an harte
 whiche euery day he caused to be sette on the table for seruyce / howe bett he
 wolde neuer for mygynshyp let it be openyd / so that it was a moneth oꝝ
 bi. wekys oꝝ euer it was touched. At whiche tyme it fortunyd a man of his
 accouetaunce beyng there often and seyng this pasty neuer to be ope-
 nyd sayde syꝝ by my tꝛouth I wyll tame your pasty / whiche openyd þe pa-
 sty and incontynent lepte out. iij. oꝝ iiii. myce vpon other gentylmens tꝛe
 showys whiche had crept in at an hole vnderneath the bottam and hadde
 etyn by all the mete therein. Also this alderman was of suche condycyon þe
 he wolde here. ii. oꝝ iii. massys euery daye / and whan any poze folke came
 to begge of hym he wolde rebuke them and say that they dyde lette hym in
 hetynge of them so that he wolde neuer gyue peny in almys. And on a tyme
 as he sat at saynt Thomas of Ares hetynge masse he sawe a yonge begyn-
 ner a dettoure of his that owyd hym. xx. ff. whiche as sone as he sawe hym
 he commaunded one of his seruauntes to get a sergvaunt & to acrest hym
 whiche yonge man immediatly after was acrestyd / and whan he was in
 the counter he desyzed dyuers of his frendys to intrete with this Alderma-
 foꝝ dayes of payment whiche men in the moꝝnyng after came to this Al-
 derman knelyng at masse & intretyd hym foꝝ this man desyzyng hym to
 take dayes of paymēt whiche answered them thus. I praye you trouble me
 not now foꝝ I haue harde one masse all redy & I wyll here an other oꝝ I
 medle with worldly matters. But yf ye haue the money here I wyll take
 thꝝ now oꝝ elles I pray you speke to me no moꝝe / and so theſe men coude
 get no other answer. And this Alderman kept this yonge man styll in pry-
 son tyll at the laste he there dyed. And so he causyd lykewyse dyuers other
 to dye in pylson and wolde neuer forgyue them / wherfoꝝe afterward this
 alderman dyed sodenly wherfoꝝe dyuers & many were glad of his death.

A Noꝝthen man there was whiche wente to seke hym a seruyce.
 So it happenyd that he came to a lordys place whiche lord than
 had war w another lord. This lord thā askyd this noꝝthe mā yf
 he durst fyght / ye by goddys byes qd þe noꝝthe mā þe I dare foꝝ I is al hart

wherupon the lord he retayned hym in to his seruyce. So after it happenyd
 þ this lord sholde go fyghe with his enemyes w whom also wēi this noz
 thēman which shortly was smytē in þ hele w an arrow wherfore he incō-
 tynctly fell downe almost dede wherfore one of his felaws sayd art thou
 he þ art all hart and for so lytyll a stroke in the hele now art almost dede.
 To whom he answeryd & sayd by goddes sale I shal hard hed/leggs/body
 helpe & all/therfore ought not one to fere when he is stryken in þ hart.

In a certayn towne there was a wyfe somewhat agyd that had be-
 ryed her husband whose name was callyd John/whom she loued
 so tenderly in his lyfe that after his deeth she causyd an ymage of
 tymber to be made in bylage and person as lyke to hym as coude be/whi-
 che ymage all day longe lay vnder her bed and euery nyght she causyd her
 mayde to wrape it in a shete & lay it in her bed & callyd it olde John. This
 wyfe also had a prētyle whose name was John/which John wolde fayn
 haue weddyd his maystres not for no grette pleaur but onely for her good
 bycause she was ryche/wherfor he imaginyd how he might obtayn his pur-
 pose & spake to þ mayde of þ hous & desyryd her to lay hym in his maystres
 bed for one nyght in stede of the pycture/& promysed her a rewarde for her
 laboure/which mayd ouer nyght wraппyd þ sayd yōg mā in a shete & layd
 hym in his maystres bed as she was wōt to lay þ pycture. ¶ This wydow
 was wont euery nyght before she slept & dyuers tymes whē she wakyd to
 kys the sayd pycture of olde John/wherfore þ sayd nyght she kysyd þ sayd
 yōg mā beleuyng that she had kyst þ pycture/& he sodēly start & toke her
 in his arms and so well plesed her then/that olde John from thēs forth
 was clene out of her mynde & was cōtent þ this yōng John sholde lye w
 her styl all þ nyght & þ the pycture of olde John sholde lye styl vnder þ bed
 for a thyng of nought. After this in þ moornyng this wydow intendyng
 to plesē this yōg John which had made her so good pastyme all the nyght
 had her mayd go dresse some good mete for theyr brekfast to fest therwith
 her yōg John. this mayd whā she had lōge sought for wood to dres þ sayd
 mete told her maistres þ she coude fynd no wood þ was drey except onely þ pic-
 ture of olde John þ lyeth vnder þ bed/the qd þ wyf agayn/sath hym down
 & lay hym on þ fyze for I se well he wyll neuer do me good nor he wyll ne-
 uer do better seruyce though I kepe hym neuer so longe. So the mayd by
 her cōmaundemēt fet the pycture of olde John frō vnder þ bed & therwith
 made good fyze & dresyd þ brekfast/& so olde John was cast out for nought
 & went & from thēs forth yōng John occupied his place.

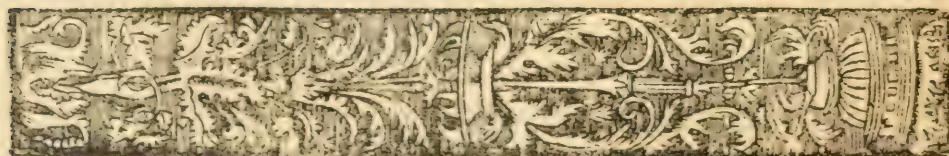
¶ By this tale ye may se it is no wysdome for a mā to kepe longe of a
 chyng the that thyng þ is able to do no pleasure nor seruyce.

¶ Fins.

Thus endeth the booke of a. C. mery
 talys. Emprynted at London at the signe of
 the Merymayd At Dowlys gate next
 to chepe syde. **T**he yere
 of our Lorde. M. v. C.
 .xxvi. **T**he. xxii.
 day of Nouēber.

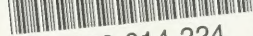


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